64 Lebris Shold Magney Edinersis LYBERAL EDUCATION:

OR, A

PRACTICAL TREATISE

ON THE METHODS OF ACQUIRING

USEFUL AND POLITE LEARNING.

BY THE REVEREND

VICESIMUS KNOX, A. M.

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ΟΥ ΜΙΚΡΟΝ ΔΙΑΦΕΡΕΙ ΤΟ ΟΥΤΩΣ Η ΟΥΤΩΣ ΕΥΘΥΣ ΕΚ ΝΕΩΝ ΕΘΙΖΕΣΘΑΙ ΑΛΑΆ ΠΑΜΠΟΛΥ· ΜΑΛΛΟΝ ΔΕ ΤΟ ΠΑΝ.

ARISTOT.

QUOD ENIM MUNUS REIPUBLICÆ MAJUS MELI-USVE AFFERRE POSSUMUS QUAM SI DOCEMUS AT-QUE ERUDIMUS JUVENTUTEM? Cic.

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THE WORSHIPFUL

COMPANY of SKINNERS,

THE

Patrons of TUNBRIDGE-SCHOOL.

GENTLEMEN.

HE fulfome language of a flattering Dedication would be no less disagreeable to you to receive, than to me to offer. But I will not lose an opportunity of publicly expressing to you the honest fentiments of an unfeigned respect. There seems, indeed, a peculiar propriety in dedicating a Treatise on Education to those who, in a manner which increases the obligation, have constituted me the superintendant of an antient and respectable feminary odder absolute To about

To the honour of the commercial orders in the community, it must be remarked, that, amidst the avocations of lucrative pursuits, they have usually paid attention to the state of literature, and have greatly contributed to the diffusion of polite learning, by expending the superfluity of their opulence in literary establishments.

antient foundations, we shall find a great number of schools and colleges instituted, endowed, and augmented, by the liberality of rich citizens; by a liberality displayed at that early period, when reviving learning, in a state of infantine immaturity, might again have expired, had she not been fostered by the warm influence of mercantile munisicence.

As one of the early benefactors to literature, Sir Andrew Jude, a Lord Mayor

Mayor of London, and the pious founder of Tunbridge-School in the reign of Edward the Sixth, claims a share of general gratitude. He was one of the many generous and worthy characters, who have adorned your very respectable Society, and, fortunately for the school, has appointed you the guardians and administrators of his bounty. You have not only pended his bequests in the fervice of the school, with the strictest integrity, but from other resources have adorned and enlarged the edifice, and promoted every improvement which can conduce to the comfort of the master, and the accommodation of the scholar.

A fortune acquired by commerce, when it is discreetly expended in advancing learning, and in acts of beneficence, acquires a grace and elegance, which a life devoted to the accumulation of money for its own fake, can feldom possess. Indeed, the many inflances of the English citizen's generofity in building and enriching schools and colleges, and in affording exhibitions for the maintenance of studious youth *, at the universities, seem to prove the error of an opinion very generally received, that a laborious attention to trade renders the fentiments mean and narrow. In a few individuals of neglected education, and confined ideas, it certainly has produced this difgraceful effect; but that it has not a fimilar operation on all, is abundantly evinced by fuch examples as that of a Judd, and

* Sir Thomas Smythe, an ancestor of the late Lord Chief Baron, gave six exhibitions to Tunbridge scholars, and was in other respects a great benefactor. Several other persons, chiefly rich citizens, have also bequeathed exhibitions to the school. There are sew of the City companies which have not many exhibitions in their disposal, left by some of their members for students in the universities. The Skinners, I am informed, have many.

a White,

a White †, and of many whose munificence now slows in other channels, not less copious or useful. Charitable foundations unthought of in many other countries, and such as reslect honour on human nature, are continually raised and supported by the citizens of London. Thus are we able to trace much of the national learning and the national beneficence, those eminent qualities which have added an unrivalled brilliancy to the British character, to the same fertile fource.

Yes, Gentlemen; an impartial review will justify the affertion, that learning in England is more indebted

[†] The founder of St. John's College in Oxford, and a Lord Mayor of London. He was a member of the Merchant Taylors Company, and allotted thirty-seven fellowships in his college to their very antient and capital school, sounded and nobly supported at their expence, UNAIDED BY ANY ENDOWMENT. He gave one of his fellowships to Tunbridge-School.

mar schools established in almost every town in the kingdom, and consequently for the noblest productions of learning, to city corporations, and to individual citizens, than to others who, from their hereditary rank and power, might have monopolized the enviable privilege of calling forth genius, and of diffusing, by well-established foundations, the polish and the light of learning throughout an empire.

From you, then, who appear to inherit the sentiments, with the trust reposed in your predecessors, every attempt to improve the modes of education originating from a place which

Two of the greatest grammar-schools in the capital of the British empire are severally supported by the Merchant Taylors and the Mercers Company. Many of the other companies have schools in the country, and from all these have chiefly originated the USEFUL clergy.

you have ever patronized with peculiar partiality, will for that reafon be fure to find a favourable reception.

or hat I am, que en get

GENTLEMEN,

Tunbridge, May 1, 1781. Your obliged and Humble servant,

VICESIMUS KNOX.

PREFEROR

toodals to solutions a fitting of



Angli stor.

PREFACE.

HOUGH a conductor of a school may be qualified by his experience to write on the subject of Education; yet there are circumstances arising from the nature of his engagements, which render the undertaking extremely delicate. While he recommends any particular mode, it will be supposed, that he is obliquely recommending his own plan, and confulting little more than his own interest. If he fuggests a hint derogatory from the merit of any new and fashionable method, or places of instruction, he will appear to some, to be actuated by envy, and to be artfully inviting pupils to his own roof. Many can fee and attribute to felfish motives, a passage which tends to promote the writer's advantage, though they may be incompetent judges of the propriety of the sentiment, or of the direction which it contains.

It is indeed a truth to be lamented, that few of us are so improved by philosophy, though we study and admire it, as not to seel the influence of interested motives. It infentibly blinds the understanding, and often impels the judgment to decide unjustly, without the guilt of intention. I will not arrogate fo much, as to suppose myself exempted from one of the most powerful principles of action which stimulate the human heart. But I will fay, that I have endeavoured to divest myself of every improper prepoffession, and to write the dictates of my conviction, and the refult of my experience. To some share of experience he may without arrogance pretend, whose life has been spent with little interruption in places of education; at school, as a learner; at college, as a student; and again at school, as a master.

That I have notwithstanding frequently erred, is but too probable; and I am sure I should have profited little from experimence, if I had not learned the folly of pre-sumptuous confidence. I am ready, therefore, to acknowledge my mistakes upon conviction. Truth is my object; and if I have not yet discovered truth, it is still equally desirable, and will be welcomed whenever it shall be pointed out by more

Successful enquirers.

Some apology may be thought necessary for the number of quotations. All I can advance

advance in my defence is, that they were not introduced from oftentation, but to confirm my opinions. I was indeed defirous of fecuring some elegance and some authority to my book, by giving them a place in it.

I have from the fame motive made fome additions to the notes in this fecond edition. I have also, in consequence of a particular request, translated the mottoes, and most of the passages from the antient writers.

I have only to add, that I cannot suppose but that both they who educate and they who have been educated in methods which are represented in this Treatise as erroneous or desective, should seel themselves displeased with it. Their displeasure may probably rise to resentment. I lament the probability. I most sincerely wish it had been possible to have pleased them, and at the same time not to have concealed what appeared to me, useful truth. I mean to give offence to no man. I have no personal enmity. I speak plainly, but not malevolently.

I am aware that he who endeavours to promote an univerfal advantage, by oppofing errors widely diffused, must meet refistance.

COVERNO

fistance. I am also aware, that he ought to disregard both the mistaken and the malicious animadversions of the interested and the ill-informed. Every reader has indeed a right to make remarks; but his alone will deserve attention, whose judgment is not influenced on one side by partiality, nor, on the other, by malignant passions.

Little good would have been produced by the works of the best writers, if the voice of Truth, and the genuine seelings of independence, had been suppressed by the sear of

personal or party resentment.



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INTRODUCTION.

ONE of the first ideas which will occur to a reader of my Treatise will be, the multitude of books which has appeared on the subject of education. The multitude of books written on the subject evinces its importance, but will not superfede the necessity of an addition to the number; for however the most celebrated pieces on education have amused the speculative reader in the retirement of his closet, I will venture to affirm, that they have afforded but sew valuable directions to the real student and the practical instructor.

For the names and abilities of Milton, Locke, Rousseau, and of others who have written on the subject, I entertain all the respect which is due to them. Their systems are all plausible, and truly ingenious. The world has long placed them high in the ranks of Fame, and they indisputably deserve their honours. But, when they have written on education, they have fallen

B

into the common error of those who attend to speculation more than to practice. In the warmth of the innovating and reforming spirit, they censure modes of treatment in themselves right, they recommend methods which really cannot be reduced to practice, and which, if they could, would be useless or pernicious. It is indeed easy to censure present establishments, and to project new ones. The world is commonly tired of that to which it has been long accustomed, and fondly attached to novelty. It is then no wonder, that visionary writers on education are greatly admired, though their directions can feldom be pursued.

Innovation is indeed found to be for agreeable to the human mind, and is received by the unexperienced and injudicious with fuch avidity, that it becomes expedient to stand up in defence of those established practices, which, besides that they were originally reasonable, have been countenanced and supported by the uniform decisions of long experience.

I mean, then, in the following Treatile, to speak in favour of that antient system of education, which consists in a classical discipline, discipline, and which has produced in our nation many ornaments of human nature. Its own excellence has hitherto sufficiently recommended it; but it appears to the observers of the manners of the times, that a plan more superficial, and more flattering to idleness and vice, has of late begun to prevail.

I am the rather induced to defend that discipline which lays the soundation of improvement in antient learning, because I think, and am not singular in the opinion, that not only the taste, but the religion, the virtue, and, I will add, the liberties of our countrymen, greatly depend upon its continuance. True patriotism and true valour * originate from that enlargement of mind, which the well-regulated study of philosophy, poetry, and history, tends to produce; and if we can recal the antient discipline, we may perhaps recal the generous spirit of antient virtue. He who is conversant with the best Greek

^{*} Πλείονας παςὰ 'Αςιςοτέλους τοῦ καθηνητοῦ η παςὰ Φιλίππου τοῦ πατςὸς ἀφοςμὰς ἔχων, διέδαινεν ἐπὶ Πέςσας. ALEXANDER made his expedition against the Persians with
better supplies from his master Aristotle, than from his
father Philip.

PLUTARCH.

and Roman writers, with a Plato, a Xenophon, and a Cicero, must imbibe, if he is not deficient in the powers of intellect, sentiments no less liberal and enlarged than elegant and ingenious.

Indeed this enlargement, refinement, and embellishment of the mind, is the best and noblest effect of classical discipline. It is not only desirable, as it qualifies the mind for this profession or for that occupation; but as it opens a source of pure pleasure unknown to the vulgar. Even if classical instruction were not the best preparation for every employment above the low and the mechanical, which it confessedly is, yet it is in itself most valuable, as it tends to adorn and improve human nature, and to give the ideas a noble elevation.

The possession of an elegant mind is greatly superior to the possession of a fortune *; and I do not consider his lot as unfortunate, who enjoys but a small in-

^{*} Ο τον ἐπυτοῦ ΠΑΙΔΑ ΠΟΛΛΟΥ ΑΞΙΟΝ ἀποδείξα;, καν ολίγα καταλίπτ, πολλα εδωκε. He who hath rendered his fon a VERY VALUABLE MAN, though he should bequeath but little, hath already bestowed a great deal.

ΧΕΝΟΡΗΟΝ.

come, but has received the benefits of a liberal and philosophical education. I will point out an instance taken from a department in life where instances abound. The country curate, though his pittance is fmall, yet if he adheres to his character, and affects not the sportsman, or the man of expensive and vicious pleasure, but has formed a taste for the classics, for composition, and for the contemplation of the works of nature, may be most respectable and happy *. The passions will sometimes ruffle the stream of happiness in every man; but they are least likely to discompose him, who fpends his time in letters, and who at the same time studies virtue and innocence. which indeed have a natural connexion with true learning.

Yet whatever may be advanced in favour of classical education, they who censure it will always find a numerous audience. The ignorant, who are seldom deficient in ad-

Modicus voti, presso lare, dulcis amicis.

Contented, in a snug little house, belowed by his
friends.

Persius.

Qui pauca requirunt, non multis excidunt.

They who have few wants, cannot have many disappointments. PLAUTUS.

dress, will endeavour, like the crafty animal in the fable, to persuade others, that the ornaments in which they are deficient, are of little value.

But I will venture to affert, that claffical learning tends most directly to form the true gentleman; an effect of it, which men of the world will fcarcely allow. The business of forming the gentleman they arrogate to themselves, and are too apt to separate that character from the idea of the scholar. But it is not a fashionable dress. nor a few external decencies of behaviour. which constitute the true gentleman. It is a liberal and embellished mind. I will not indeed affert, that a man who understands Virgil and Horace must, from that circumstance, become a gentleman; because it is possible that he may be able to construe and to explain the meaning of every word, without tasting a single beauty; but I cannot help thinking, that no man can taste their excellence, without possessing a polite and an elegant mind; without acquiring something more pleasing than the mere graces of external accomplishments. Is it not reasonable to conclude, that he who has caught the spirit of of the polite writers of the politest ages and cities, must possess a peculiar degree of polish and comprehension of mind?

An objector may perhaps urge, that there are reputed scholars, who have no appearance of this superiority; and I will allow the affertion to be true; at the same time I believe it is easy to assign the cause of this effect. Such persons are reputed, and only reputed, scholars. Many have gone through all the forms of a learned education, and have assumed the appearances of learning, who possess not enough of it to render the possession valuable. Such persons bring learning into disgrace, since they discover the pride of it, and profess to have pursued it, yet display no fruits of it which are genuine and desirable.

We every day meet those who have been placed at great schools, and who are said to have received a classical education; but who, at the same time, not only exhibit no peculiar advantages resulting from it, but are also very ready to confess, that they have found it of little use. In all such cases, I must observe, what I have before suggested, that, though they are said to have had a classical education, they

really have not. It is true, that they have been placed at the schools where it might have been had, but they have not received it. Either they had no parts, or they were universally idle, or they were taken away too early. One of these circumstances will be applicable to all; and I believe, in the present age, there are a great number, who have been placed in the classical schools without receiving any advantage from the classical mode of education, and who endeavour to bring it into disrepute by alleging their own examples of its inutility.

There are, I think, two kinds of education; one of them confined, the other enlarged; one which only tends to qualify for a particular sphere of action, for a profession, or an official employment; the other, which endeavours to improve the powers of understanding for their own sake; for the sake of exalting the endowments of human nature, and becoming capable of sublime and refined contemplation. This last is the education which it is the primary intention of this Treatise to recommend. It constitutes a broad and a strong basis, on which any kind of superstructure

perstructure may afterwards be raised. It furnishes a power of finding satisfactory amusement for those hours of solisude, which every man must sometimes know in the busiest walks of like; and it constitutes one of the best supports of old age, as well as the most graceful ornament of manhood. Even in the commercial department it is most desirable; for besides that it gives a grace to the man in the active stage of life, and in the midst of his negotiations, it enables him to ENIOY HIS RETREAT WITH ELE-GANCE, when his industry has accumulated the object of his endeavours. Suppoling for a moment, that a truly classical education were not the best preparation for every liberal pursuit, as well as the most efficacious means of exalting and refining the mind; yet, as the greater number are still trained in it, who would chuse to be a stranger to that, in which almost every gentleman has been in some degree initiated? However great may be his natural parts, a man usually appears in some respect inferior in truly good company, if his mind is utterly destitute of that species and degree of liberality, which

which a tincture of the classics is found to bestow.

I will not, however, injure the truth by infifting on too much. There are cases in which classical learning may be properly dispensed with; such is that of a very dull intellect, or a total want of parts; and fuch is that of the boy who is to be trained to a subordinate trade, or to fome low and mechanical employment, in which a refined tafte and a comprehensive knowledge would divert his attention from his daily occupation. It is certain that money may be acquired, though not enjoyed with liberality, without either taste or literary knowledge. And indeed the good of the community requires, that there should be groffer understandings to fill the illiberal and the fervile stations in fociety. Some of us must be hewers of wood, and drawers of water; and it were happy if those could be felected for the work, whose minds have been rendered by Nature less capable of ornament.

But, after all, if taste, which classical learning immediately tends to produce, has no influence in amending the heart, or in promoting virtuous affections; if it contricontributes not to render men more humane, and more likely to be difgufted with improper behaviour, as a deformed object, and pleased with rectitude of conduct, as beautiful in itself; if it is merely an ornamental appendage, it must be owned, that life is too fhort to admit of long attention to mere embellishment. But the truth is, that polite learning is found by experience to be friendly to all that is amiable and laudable in focial intercourse; friendly to morality. It has a fecret, but powerful, influence in foftening and meliorating the disposition. True and correct tafte directly tends to restrain the extravagancies of passion, by regulating that nurse of passion, a disordered imagination.

Indeed, however highly I estimate knowledge, and however I admire the works of a fine fancy; yet I will not cease to inculcate on the minds of studious youth, that goodness of heart is superior to intellectual excellence, and the possession of innocence, more to be desired than taste. At the same time, I cannot help seeling and expressing an ardent wish, that those amiable qualities may always be combined, and that the noblest of all sublunary objects may more frequently be

produced,

produced *, an all-accomplished man! a character, perfectly polite, yet neither vain, affected, nor superficial; elegantly and deeply learned, yet neither sceptical nor pedantic; that a graceful manner and a pleasing address may be the result, not of artifice, but of a sincere and a benevolent heart; and that all the lovely and valuable qualities, whether exterior or internal, may operate in augmenting the general sum of human happiness, while they advance the dignity, and increase the satisfactions, of the individual.

Religion, learning, and virtue have fometimes worn a forbidding aspect, and have appeared, by neglect, unamiable. Elegant and ornamental accomplishments have also sometimes lost their value, because they have been unaccompanied with the solid qualities. The union of polite learning with useful and solid attainments, will add a lustre and a value to both; and it is one of the principal ends of the following Treatise to promote their coalition.

Omnibus ornatum excellere rebus. To be eminently accomplished in every thing.

Tanquam phœnix, semel anno quingentessimo nascitur. That it may not, like a phænix, appear but once in sive hundred years.— Seneca.

SECTION I.

ON ELEMENTARY DISCIPLINE.

— Καὶ ΒΡΕΦΟΣ διδάσκεται Λέγειν, ἀπόυεινθ', ὧν μάθησιν δυκ έχει. "Α δ'ὰν μάθη τις, ταῦτα σώζεσθαι φιλει Πρὸς γῆρας: ὅυτω ΠΑΙΔΑΣ ΕΥ ΠΑΙΔΕΥΕΤΕ. Ευπιριdes.

— E'en the INFANT learns
To form new notions and to utter them;
And what he learns, he faithfully retains
When he is old; — THEN TRAIN YOUR CHILDREN WELL.

Istius modi res dicere ornatè velle, puerile est; planè autem et perspicuè expedire docti et intelligentis viri. To affect ornament on such a topic as this, is boyish; but a sensible and well-informed man will be satisfied with getting through it with plainness and perspicuity.

CIC.

A Diversity of opinions has prevailed concerning the time at which education should commence. Many suppose that it is usually begun too early. To determine the question with accuracy, discernment must be exercised in discovering the different degrees of expansion which different minds display, even at an infantine age. Upon the principle, that the earliest impres-

impressions are the most durable, and with a view to save time for improvements, I advise that a child may be taught all that it can comprehend, as early as possible.

To acquire the art of reading, is certainly difficult to a very young boy; but we daily fee the difficulty furmounted at the age of five or fix. If it is not acquired about that time, we know that the difficulty increases with increasing years. Many boys neglected at this age, have written a good hand, and have made fome progress in the Latin grammar, before they have been able to read with fluency. Their inability in this respect has dispirited them, by rendering them objects of derifion to their juniors; and this has given them an early difrelish of books, and has led them to feek employment in diffipation. Early inferiority has had a fatal influence on their subsequent proficiency.

Education should begin even in the nurfery*; and the mother and the nurse are, in the first stage, the best instructors.

Adeo in teneris consuescere multum est. VIRG. Of so great consequence is it to habituate him in his tender years.



The

The talk of teaching an infant the alphabet, is too painful for a man of a very cultivated understanding. It is indeed, in the present age, not unusual to solicit the care of fome ingenious persons in teaching the very letters; and the reason assigned has been, that children acquire from the matrons who have commonly held this province, little more than a difguftful monotony. This is often true; yet the greater expedition with which a child will probably learn to read, under the females who are always with him, who have been used to manage him, and who can floop to his infirmities, than under a learned tutor, to whom the labour must be irksome, and therefore often ill performed, is a fufficient reason for adhering, during a few of the first months of instruction, to the old and established method. A sensible and welleducated mother is, in every respect, best qualified to instruct a child till he can read well enough to enter on the Latin grammar *. I have indeed always found those boys the best readers, on their entrance on

Latin,

The Gracchi were educated, non tam in gremio quam in sermone matris. Not so much in the lap as in the conversation of a mother.

Latin, who had been prepared by a careful and accomplished mother. They have feldom had vulgar or improper tones, but have read with unufual case and elegance. But even they who have been taught to read by the more illiterate, by nurses, and by aged matrons, and have acquired difagreeable accents, have foon loft them again on receiving better instruction, and on hearing better examples. And these early proficients in reading have always made a more rapid progress in their grammar, than boys who were kept back by fanciful parents, lest they should be injured by too early application, or catch the inelegant enunciation of an illiterate woman.

Let then the child be taught to read, as foon as the infant faculties begin to difplay fymptoms of improvable expansion *;

* No; fays Rouffeau, keep his mind idle as long as possible. "You will never make wise men, unless you can make boys idle and wild."

This fingular man tells us with an air of wisdom, that neither fables, languages, history, geography, chronology, geometry, nor any of the studies in which boys have been usually initiated in all ages by the greatest men, are proper for children under twelve or fifteen. Such doctrines do modern sages advance, for the sake of distinction! See ÆMILIUS.

his attention, active in the extreme, must fix on a variety of objects. Let his book be one of those objects, though by no means the only one. Let no long confinement, and no feverity of reprimand or correction, attend the lesson. A little will be learned at the earliest age, and with the easiest discipline. That little will infallibly lead to farther improvement; and the boy will foon, and with little pain to himfelf or others, learn to read; an acquisition, confidered in its difficulty and its consequences, truly great. He, on the other hand, who is retarded, by the theoretical wisdom of his friends, till he is feven or eight years old, has this burthenfome task to begin when habits of idleness have been contracted, and when he ought to be laying the foundation of classical knowledge.

It is much to be lamented, that mothers in the higher ranks of life, who are usually best qualified for the task, seldom have time or inclination to superintend the elementary education of their own children. The happiest consequences would flow from their immediate interposition. But it must

be confessed, that the employment, though maternal tenderness and a sense of duty may render it tolerable, is by no means pleasurable; unless, indeed, under the particular circumstances of a remarkable docility and an amiable disposition.

To facilitate the acquisition of the art of reading, various contrivances have been invented. The letters have been made toys, and the whole business of learning to read has been converted into a game at play. The idea is pleasing and plausible; but I never yet faw any great fuccess attend the attempt. Reading, if it was a game, was still such a game as the child liked less than his other diversions. It was, indeed, a game which he would never play at if he could help it. I am not quite fure, that it is right to give him a notion that he has nothing to do but to play. Let him know, that he has business of a serious kind; and, by attending to it periodically, let him contract a habit of application. A temporary attention to fomething by no means tedious or laborious, but which he is at the fame time not to confider as play, will make his diversion more

more agreeable *. We all come into the world to perform many duties, and to undergo many difficulties; and the earlier the mind learns to bear its portion of them, the less likely will it be to sink under those burthens which will one day be imposed upon it. To lead a child to suppose that he is to do nothing which is not conducive to pleasure, is to give him a degree of levity, and a turn for dissipation, which will certainly prevent his improvement, and may perhaps occasion his ruin.

It is not rigid to explode those fanciful modes of instruction which injure, while they indulge, the inexperienced pupil. But it would be rigid not to unite the agreeable with the useful, whenever the union can be effected. Books, therefore, written for the use of children, should be rendered pleasing to the eye and to the imagination. They should abound in cuts, and should be adorned with gilding, and every attracting colour. The matter should be not only intelligible to the weakest ca-

^{*} Indeed viciflitude is necessary to render diverfions pleasing. They become business, when continued without variety.

pacity, but interesting. Fables are univerfally used, and with great propriety. one wants to be informed how many, how various, and how well adapted books abound in our language for the use of children. Even the common spellingbooks, though they exhibit no great ingenuity in their compilation, are fufficiently well calculated to teach the art of reading, and have been inftrumental in teaching by far the greater part of the nation, from their first appearance. A poetess of our own times, remarkably diftinguished by her taste and genius, has condescended to compose little books for the initiation of children in reading, and they feem well adapted to effect her laudable purpose.

The greatest objection to the very early instruction which I recommend, is, that, when injudiciously directed, it may injure the health of the tender pupil. But it may certainly be so conducted, as neither to injure health*, nor to preclude that lovely cheerfulness

^{* &}quot;There is nothing to hinder a child from acquiring every useful branch of knowledge, and every elegant accomplishment suited to his age, WITHOUT IMPAIRING HIS CONSTITUTION; but then the greatest attention

cheerfulness which marks and adorns the vernal season of life. All corporeal punishment*, and all immoderate restraint, must be prohibited. Praise, caresses, and rewards, are the best incitements to application. If these will not operate, the point must for a while be given up. A more savourable season will soon arrive, under proper management. These motives, however, will seldom fail, when applied by the parents, or by those who have the real interest of the child at heart, and have integrity and diligence to promote it. Such qualities are certainly more desirable in the first instructors, than learning and great abilities.

tention must be had to the powers of the body and the mind, that they neither be allowed TO LANGUISH FOR WANT OF EXERCISE, nor be exerted beyond what they can bear." Dr. GREGORY.

This amiable writer has, however, used some arguments, which, I sear, will induce very indulgent parents to put off instruction too long. What he says is all very plausible. But I think he uses some arguments which I shall call, argumenta ad matres.

^{* &#}x27;Ou λυπειτα δεῖ ΠΑΙΔΑΡΙΟΝ ὀςθεν ἀλλα κỳ ωείθοντά τι.

Correct your LITTLE ONE by winning arts.

But do not grieve kim.

Menander.

SECTION II.

ON DISCOVERING THE NATURAL PROPENSITY.

Ut sæpè summa ingenia in occulto latent!

How oft the greatest genius lies concealed! PLAUT,

IUCH has been faid on the necessity of studying the natural propensity of the pupil, and of directing him to those peculiar studies for which he appears particularly adapted by nature. Masters have been censured for giving their instructions without a due discrimination, and for training a great number of boys, totally different in their feveral dispositions, exactly in the fame method. The censure is often misplaced; for it seldom happens that the opinion of the mafter has any influence in determining the future profession of the boy, or the particular modes of preparation for it. The parent, for instance, who has friends in the Church or in the State. fends his child to the grammar-school, where he is to be qualified for the univerfity. Perhaps chance, perhaps the caprice of the child, perhaps an opinion that he is

not likely to make his way in any other road, frequently determine the father in felecting him for a learned life. The mafter receives him into his school. He can seldom have a competent trial of him, previous to admission. To refuse him, even if he despaired of his succeeding as a scholar, would perhaps, in many respects, be imprudent; and very likely, if the school is an endowed foundation, it would be unjustifiable. In this school there usually is, and there ought to be, a regular plan of study. According to this plan, every scholar must, for the most part, proceed. There cannot possibly be adopted as many different methods of instruction, as there are diversities of genius among the numerous individuals who fill a school. parent is commonly apprifed of the uniformity of the plan, and is not easily convinced that his fon is less fit than others to fubmit to it. At least, the previous determination, that he shall be brought up to fome finecure in the Law or the Church, makes him careless about literary attainments, provided he is enabled, by a fuperficial improvement, to pass from the school

CA

to the university, and to go through those forms without which he cannot obtain the lucrative preferment which waits for his acceptance.

Even where interest is not in view, the parent, without experience or examination, often dictates the general plan of study in which his fon shall proceed; and would be not a little offended, were a master to refuse to admit, or advise to remove from his school, the boy who is placed under his care. Indeed, in the present state of things, masters are unfortunately necesfitated to consider themselves under an obligation to the parent, and confequently to repress or submit their own judgment, when it does not coincide with paternal authority.

But supposing that masters were appealed to, and their judgment followed, in determining whether or not a boy is fit for a learned life, and in pointing out the means which are the likelieft to lead to fuccess in it; and supposing that, after a long trial, they were difinterested enough to acquaint a parent with a fon's inability; yet there would be many mistakes committed in this important

important decision. For though masters, from their general experience, and from their particular knowledge of the boy placed under their inspection, are indisputably the most competent judges, of all others, yet, from the nature of things, they must often be mistaken. The appearances, from which they must judge, are deceitful. A boy, during three or four years continuance at school, will appear ftupid, and will make little proficiency. Keep him there another year, and perhaps his parts break forth on a fudden; his emulation is strongly excited; he feels a pleafure in his progress, and soon outstrips those who went before him. This revolution often takes place. On the other hand, he who is cried up as a prodigy of infant genius, often becomes dull, contracts an aversion to learning, and never gains any valuable attainment. The mental faculties, in different constitutions, display themselves earlier or later, according to fome internal organisation, as difficult to be observed as explained by human fagacity. The parent, therefore, must follow the dictates of common fense and prudence in the disposal of his child, and leave the refult refult to Providence *. Supposing him divested of all parental partiality, he cannot form such a judgment of a child, at that early period at which his future profession is often fixed, as can fully be relied on; but he may fee clearly the fairest profpect of temporal advantage, and he may purfue the usual methods of qualifying his fon with a degree of constancy, vigilance, and industry, which may in some measure overcome the defects of nature, if any exist. This will be the wifest conduct, notwithstanding what has and will be faid, by those whose wisdom originates in theory uncontrouled by practice, on the necessity and the possibility of discovering in childhood the predominant defects or excellencies which point out Nature's intention +.

All

^{*} Elige optimam vitam, et consuetudo faciet jucundissimam. Chuse that kind of life which is the best upon the whole, and custom will render it the most agreeable.

Seneca.

[†] The marks of a proper disposition for a scholar are these, according to Socrates, in Plato de Rep. He must be ευφυης, μιημων, Φιλομαθης, Φιλοπονος, Φιληνος, ζητητικός, Φιλεπαινός. Well formed (in mind and body) by nature, of a good memory, fond of learning, fond of labour, fond of hearing instruction, curious, and a lover

a lover of praise. But we know not how to ascertain, in a very young child, the infallible signs of these qualities. See UPTON.

This passage is taken from Ascham, who has not quoted it faithfully from Plato, though he has made no material alteration.

ordinary understanding . . . common men only require education . . . others will acquire knowledge, let us do what we will." I leave the reader to form his own opinion of this sage.

EMILIUS.

† Est quodam prodire tenus. Hor.

† Besides, there is a mediocrity of excellence, which is very desirable: Ουδε γὰς Μίλων ἔσομαι, ης ὅμως ουκ ἀμελῶ τοῦ σώματος ὁυδὲ Κροῖσος, ης ὅμως ὁυκ ἀμελῶ τῆς κτήσεως ὁυδ ἀπλῶς ἄλλου τινὸς τῆς ἐπιμελείας, διὰ τὴν απόγνωσιν τῶν ἀνεων. ἀζιςάμεθα. I shall never be Milo, and yet I do not neglect my body. Nor Cræfus, and yet I do not neg-

rate, it is probable they will make some improvement. It is possible they may make a great one. For no one can fore-see, to what extent that share of understanding may be dilated, by the co-operation of a secret and internal vigour with savourable circumstances.

I wish to guard parents against a common mistake. They are apt to think early vivacity and loquacity marks of genius. I would despair of none but idiots; but I would sooner despair of a remarkably vivacious child, than of one whose reserve and silence wear the appearance of dulness*.

lest my property; nor do we decline any other care, through a despair of arriving at the summit of excellence. Arrian. Ep.

Exigo itaque a me, non ut optimis par sim, sed ut malis melior. I require of myself, not that I should equal the best, but be better than the bad. Seneca.

* Illud ingeniorum velut præcox genus non pervenit ad frugem Placent hæc annis comparata, deinde stat profectus, admiratio decrescit. That early-ripe kind of understanding does not come to much . . . These things please us when we compare them with the boy's age; then improvement stands still, and admiration gradually decreases.

"We are apt to reckon those children the spright" liest who talk the most; and as it is not easy for them

" them to think and talk at the same time, the natu" ral effect of their too much talking is, too little
" thinking."

Dr. BEATTIE.

"Nothing is more difficult than to distinguish in childhood real dulness and want of capacity, from that seeming and deceitful dulness, which is the sign of a profound genius." Rouseau.

Cato was dull in childhood; but Cæsar, Alexander, Pascal, Pope, and many other eminent persons, are recorded to have been lively.

SECTION III.

ON THE QUESTION, WHETHER A PUBLIC OR A PRIVATE EDUCATION IS TO BE PREFERRED.

Non enim vox illa præceptoris, ut cæna, minus pluribus sufficit; sed ut sol, universis idem lucis calorisque largitur. For the master's instructions do not become, like a dinner, insufficient for more than a certain and limited number; but, like the sun, dispense a like degree of light and heat to ALL. QUINTILIAN.

ROM the time of Quintilian to the present day, it has remained a question, whether public or private education is the more conducive to valuable improvement. Quintilian approved of public education, and has supported his opinion, as indeed he always does, with reasons which carry with them irresistible conviction. From the arguments which he has used, and from the dictates of observation, I am led not only to preser public, but entirely to disapprove private education, unless under the particular circumstances which I shall presently enumerate.

Though,

Though, upon the whole, I prefer the education of schools, yet I know that much licentiousness has often been found in them. The prevailing manners of the age, and of the world at large, are apt to infinuate themselves into those seminaries of learning, which, by their feclusion from the world, might be supposed to be exempted from its corruptions. The scholars bring the infection from home; and perhaps the masters themselves at length acquire a tinge from the predominant colour of the times. From whatever cause it proceeds, it is certain that schools often degenerate with the community, and contribute greatly to increase, by diffusing, at the most susceptible periods of life, the general depravity. The old scholastic discipline relaxes, habits of idleness and intemperance are contracted, and the scholar often comes from them with the acquisition of effrontery alone to compensate for his ignorance. When I recommend public schools, therefore, I must be understood to mean places of education where the intention of the founder is not quite forgotten, and where a degree of the more practicable part of the original discipline is still retained. Such, I trust. I trust, may be found, and such will increase in number, when the general dissipation, which, it is confessed, has remarkably prevailed of late, shall be corrected by public distress, or by some other dispensation of Providence.

The danger which the morals are faid to incur in schools, is a weighty objection. I most cordially agree with Quintilian, and with other writers on this subject, that it is an ill exchange to give up innocence for learning. But perhaps it is not true, that, in a well-disciplined school (and it is only fuch an one which I recommend), there is more danger of a corruption of morals than at home. I am not unacquainted with the early propenfity of the human heart to vice, and I am well aware that boys contribute greatly to each others corruption. But I know, that the pupil who is kept at home cannot be at all hours under the immediate eye of his parent or his instructor; it must happen, by chance, necessity, or neglect, that he will often affociate with menial fervants, from whose example, especially in great and opulent families, he will not only learn meanness, but vice. But supposing him him to be restrained from such communication, the examples he will fee in the world, and the temptations he will meet with in an intercourse with various company at an early age, will affect his heart, and cause it to beat with impatience for his emancipation from that restraint which must be taken off at the approach of manhood. Then will his passions break forth with additional violence, as the waters of a stream which have been long confined. In the course of my own experience, I have known young men nearly ruined at the university, who attributed their wrong conduct to the immoderate restraint of a domestic education. The fweets of liberty never before tasted, and the allurements of vice never before withflood, become too powerful for reliftance at an age when the paffions are all ftrong, reason immature, and experience entirely deficient.

After all the confinement and trouble of a domestic education, it is probable that the boy will at last be sent to the university. There he will find the greater part of his associates to consist of young men who have been educated at schools; and if they have any vices, he will now be in much

greater danger of moral infection, and will fuffer worse consequences from it, than if he had not been fecluded from boys at a boyish age. He will appear aukward, and unacquainted with their manners. will be neglected, if not despised. fpirit, if he possesses any, will not submit to contempt; and the final refult will be, that he will imitate, and at length furpals, their irregularities, in order to gain a welcome reception. From actual observation I am convinced, that this voluntary degeneracy does often take place under these, or under similar circumstances. That happy conduct which can preferve dignity and esteem at the university, without any blameable compliances, must arise from a degree of worldly wisdom, as well as moral rectitude, rarely possessed by him who has been educated in a closet. It is not enough, that the mind has been furnished with prudent maxims, nor that the purest principles have been instilled into the heart, unless the understanding has itself collected fome practical rules, which can only be gained by actual intercourse, and unless that degree of fortitude is acquired, which perhaps perhaps can only arise from frequent conflicts terminating in victory.

With respect to literary improvement, I think that a boy of parts will be a better scholar, if educated at a school, than at home. The reason is, that in a school many circumstances co-operate to sorce his own personal exertion, on which depends the increase of mental strength, and of course improvement, infinitely more than on the instruction of any preceptor what-soever.

Many of the arguments in support of this opinion must be common, for their truth is obvious. Emulation cannot be excited without rivals; and without emulation, instruction will be always a tedious, and often a fruitless, labour. It is this which warms the passions on the side of all that is excellent, and more than counterbalances the weight of temptations to vice and idleness. The boy of an ingenuous mind, who stands at the head of his class, ranks, in the microcosm of a school, as a hero, and his feelings are scarcely less elevated. He will spare no pains to maintain his honourable post; and his competitors, if they have spirit, will be no less D 2 affiduous assiduous to supplant him. No severity, no painful confinement, no harsh menaces will be necessary. Emulation will effect in the best manner the most valuable purposes; and at the same time will cause, in the bosom of the scholar, a pleasure truly enviable. View him in his feat, turning his Lexicon with the greatest alacrity; and then furvey the pupil in the closet, who with languid eye is poring, in folitude, over a lesson which he naturally considers as the bane of his enjoyment, and confequently feels no other wish than to get it over as foon as he can with impunity. It is true, a private tutor may do good by praise; but what is folitary praise to the glory of standing in a distinguished post of honour, the envy and admiration of a whole School # ?

The school-boy has the best chance of acquiring that considence and spirit which is necessary to display valuable attainments. Excessive dissidence, bashfulness, and indolence retard the acquisition of knowledge, and destroy its due effect when acquired.

But to take the lead in the class is the highest honour.

QUINTILIAN.

They

Ducere vero classem pulcherrimum.

They are the cause of pain to their possesfors, and commonly do injustice to their real abilities, and hurt their interest. It is one circumstance in public schools, which tends to give the scholars a due degree of confidence, that public examination or election days are usually established in them; when, besides the examination, which, if undergone with credit, inspires courage, orations are spoken before numerous auditors. This must greatly contribute to take off that timidity, which has filenced many able persons brought up to the bar and to the pulpit. The necessity of making a good appearance on public days, causes a great degree of attention to be paid to the art of speaking; an art, which, from the defect of early culture, has been totally wanting in some of our best divines; many of whom never gave fatisfaction to a common audience in preaching those compositions, which, when published, have been admired in the closet.

The formation of connexions which may contribute to future advancement, and of friendships which cannot easily be dissolved, has always been a powerful argument in support of the preference of public schools.

D 3

Such

Such connexions and fuch friendships have been, and may be formed. The opportunity which public schools afford, is certainly an additional circumstance in recommendation of them. But I cannot omit expressing my disapprobation of the practice which has fometimes prevailed, of fending a fon to school merely to form connexions. One reason is, that a son, in such cases, has been usually instructed at home, to pay a servile deference to those of his school-fellows who are likely to be distinguished by future rank or fortune. By this submission, he has acquired a meanness of mind highly difgraceful to a man of liberal education. He has entered into a voluntary flavery, for the felf-abasement and inconveniences of which, no emolument can compensate; and he has not unfrequently been frustrated in his expectation even of profit; for it fo happens, that the fervility which accommodates the great man, often renders the voluntary dependent contemptible in his After many years fervitude, the greedy expectant is often difiniffed, as he deserves, unrewarded. But let him gain what he may, it will, in my opinion, be dearly purchased at the price of the con**fcious** scious dignity of a manly independence *. Those disinterested friendships which are formed at public schools, from a real congeniality of sentiments and taste, will certainly contribute much to comfort, and perhaps to advancement. Experience proves, that they are more durable than those formed at any subsequent period.

A great degree of bodily exercise is necessary for boys. Nature has taken care to provide for this necessity, by giving them a propensity to play. But they never enter into the puerile diversions with proper spirit, but with boys. He then who is placed at a school, has the best opportunity of answering the intentions of nature, in taking that constant exercise which contributes equally to strength of body and vigour of mind.

• Prandet Aristoteles quando Philippo lubet; Diogenes, quando Diogeni. Aristotle goes to dinner when Philip pleases; Diogenes, when Diogenes.

- Miserum est aliena vivere quadra.

It is wretched to live at another man's table. Juv.

How much happier, ΠΑΝΤΑ ΩΣ ΘΕΛΕΙ ΠΟΙΕΙΝ, μη κωλυεσθαι, μηδ αναγκαζεσθαι, to do as one pleases, not to be hindered, nor compelled.

EPICT.

D 4

I may

I may add to the many arguments in favour of school-education, the pleasure and enjoyment of the pupil. Placed in a little society of members like himself, he finds ample scope for the exertion of his various powers and propensities. He has friends and play-fellows constantly at hand; and the busy scene passing before him, is a never-failing source of amusement.

The private pupil languishes in solitude, deprived of many of these advantages, or enjoying them imperfectly. He seels but little emulation; he contracts a dissidence; he makes sew friendships, for want of opportunity; he is secluded from the most healthy exercises; and his early youth, the pleasant spring of life, is spent in a painful confinement.

But yet there are a few circumstances which will render private education the most proper. These are, uncommon meekness of disposition, natural weakness of understanding, bodily infirmity, any remarkable defect of the senses, and any singular desormity. Boys in these circumstances should be treated like those tender plants, which, unable to bear the weather, are placed

placed under glasses, and in the shelter of the greenhouse. The oak will flourish best in an open exposure *.

* The principal objection offered against the education of schools, when compared with private tuition, has always been, that the morals are in greater danger at school than at home. But let us hear a sensible poet of antiquity.

Plurima sunt, Fuscine, et sama digna sinistra—

Quæ monstrant ipsi pueris traduntque PARENTES . . .

Sic Natura jubet: velociùs et citiùs nos

Corrumpunt VITIORUM EXEMPLA DOMESTICA . . .

Unus et alter

Forsitan hæc spernant juvenes, quibus arte benignå,
Et meliore luto finxit præcordia Titan.
Sed reliquos sugienda patrum vestigia ducunt;
Et monstrata diu veteris trahit orbita culpæ.
Abstineas igitur damnandis; hujus enim vel
Una potens ratio est, ne crimina nostra sequantur
Ex nobis geniti: quoniam dociles imitandis
Turpibus ac pravis omnes sumus.

Juv. Sat. 14.

Add to this, that Lycurgus, Plato, and many other wife men of antiquity, as well as of modern times, have preferred public education. But fee QUINTILIAN.

SECTION IV.

ON GRAMMARS, AND INTRODUCTORY BOOKS
TO THE LATIN.

Plus habet operis quam ostentationis.

This business has more of labour in it than of shew.

QUINTILIAN.

OF no books has there appeared a greater variety than of Grammars. Almost every master of eminence seems, at one time, to have thought that he could improve or facilitate the elementary parts of the Latin language. Many of their productions were really ingenious; but the multiplicity of them tended to retard, rather than to promote, a general improvement.

An uniformity of grammars in all grammar-schools is of great importance to the public; and so it appeared to King Henry the Eighth, and to succeeding monarchs, who strictly enjoined the universal use of that excellent compilation which passes under the name of Lily, though he was not the only compiler of it. Of such material confequence

sequence was this uniformity esteemed, and fuch were the pains taken to preserve it, that bishops were obliged to enquire at their visitations, in the reign of Elizabeth, and fince, whether there were any other grammar taught in any school within their respective dioceses, than that which was fet forth by King Henry the Eighth, and has fince continued. Other grammars have, indeed, occasionally been used during the lives of their authors, and in the school for which they were intended; but none of them have continued long, or become general. I will therefore confidently recommend a continuance of this grammar, because the experience of more than two centuries has evinced its utility, and because I am fure there is none better accommodated to schools. Time has decided on it: and it is often as injurious as presumptuous to controvert his decisions.

In the old editions of Lily's grammar, there were a few mistakes; such as tend to prove the remark, that nothing is begun and brought to perfection at the same time; yet such as do not missead the learner in any truly important article. But every thing should certainly be rendered as per-

fect as human abilities can render it; and therefore the ingenious Dr. Ward has very properly published a new edition, with notes and corrections. Boys do not often attend to notes in the grammar; they are usually satisfied with the text. Yet it is right that there should be notes. They may do good, they can do no harm; and for that reason it is proper to advise the general reception of Ward's edition.

The Eton grammar is a useful abbreviation, and is perhaps very justly preferred, upon the whole, to the more prolix original. Nothing militates against the reception of it, but a wish to preserve the uniformity of grammars; and Lily's has hitherto prevailed with good success. For the same reason, I would not adopt Ruddiman's Rudiments, nor any of those various Introductions which are used in some seminaries. I do not censure them in any respect; I only think them unnecessary, and avoid them for the sake of preserving an uniformity.

Nor is this regard to uniformity founded on caprice, but on many folid reasons. Among others, it may be remarked, that boys are frequently removed from one school school to another. If they change their grammars, the injury they receive by removal is great. They must inevitably lose time. Happy if that is the worst consequence! A perplexity of mind often ensues, satal to their farther advancement. That master has had but little experience, to whom the ill effects of a change in grammars are unknown.

But whatever grammar may be used, I would not have the attention of the young scholar confined during a very long time to the grammar only. I mean, that as soon as possible he should be introduced to the parsing * and construing of some easy Latin

* "When one hears a boy analyse a sew sentences of a Latin author, and shew that he not only knows the general meaning and the import of the particular words; but also can instantly refer each word to its class, enumerate all its terminations, specifying every change of sense, however minute, that may be produced by a change of instexion or arrangement, explain its several dependencies, distinguish the literal meaning from the figurative, one species of sigure from another, and even the philosophical use of words from the idiomatical, and the vulgar from the elegant, recollecting occasionally other words and phrases that are synonymous or contrary, or of different though similar signification, and accounting for what he says, either

46 ON BOOKS INTRODUCTORY

Latin author, in order to exemplify, by actual reading, the many rules he every day commits to memory. This not only enables him to understand them more clearly, and to remember them better, but renders the study of grammar, which to a young mind is necessarily dry, somewhat entertaining. I have known boys quite wearied and disgusted with learning the grammar, for a whole year, without any variety. Neither were they so well grounded as others who had opportunities of applying the various rules, by reading lessons in some easy author.

The grammar is by no means to be neglected or deferred. If a grammatical

either from the reason of the thing, or by quoting a rule of art, or a classical authority, one must be sensible that, by such an exercise, the memory is likely to be more improved in strength and readiness, the attention better fixed, the judgment and taste more successfully exerted, and a habit of reslexion and subtle discrimination more easily acquired, than it could be by any other employment equally suited to the capacity of childhood. A year passed in this salutary exercise will be sound to cultivate the human faculties more than seven spent in prattling that French which is learned by rote.

Dr. Beattie.

See his Essay on the Utility of classical Learning, where the reader will find many excellent observations.

foundation

foundation be not laid deep at an early age, it will not often be laid fo as to bear a large superstructure. Let me then be clearly understood. The grammar should be daily and hourly studied; but in order that it may be fludied with more fuccefs and more pleasure, I wish the easiest and most entertaining Latin author that can possibly be found, to be read with it. This reading should commence as soon as the nouns, pronouns, and verbs are perfectly learned. It is certain that a boy will improve much faster by this method, than by labouring invariably in the same course till he has paffed through the grammar in all its parts.

I know it is a common objection to the received grammars, that the rules are in Latin. It has been called abfurd to begin, as it were, with the end, and to learn Latin by those rules which presuppose a knowledge of Latin already acquired. The objection appears plausible to those who are not properly acquainted with the subject. But it must be remembered, that there is subjoined at the end of the book a literal translation, and that, by learning the rules in Latin, the meaning of many words is discovered

discovered to the scholar, which would be unknown to him if he learned them in English only; that he is initiated by these in the art of construing: and, to sum up the whole in a sew words, that more good scholars have been formed in this method than by others, which, indeed, have generally been invented and practised by the vain or the visionary. The long duration, the universality, the success, and the reasonableness of the practice of learning Latin rules, will probably continue it, notwithstanding the attacks of those who derive their ideas chiefly from speculation.

Parents, indeed, who have not had a classical education themselves, and who are unacquainted with the true means of obtaining its advantages, and perhaps with the nature of them, are apt to be impatient in the expectation of their appearance*.

When

There are not wanting those who are ready to take advantage of credulity in this as well as in other very important matters. They generally produce wonderful stories of premature improvement. But "those who tell or receive those stories," says the solid Johnson, "should consider, that nobody can be taught faster than he can learn. The speed of the best horseman must be limited by the power

When a boy begins to learn Latin, they immediately expect him to shew some evident superiority over others in all the puerile pursuits. Perhaps he appears inferior to them. His attention to his grammar may cause a temporary neglect of less important, but more shining, attainments. What he is learning has nothing of show in it. It makes no appearance in the eyes of the fuperficial. It is, as Quintilian obferves, like the foundation of a building, which, though the most important part, lies concealed under the earth. Parents must not expect the crop in the feason of planting. They must form an analogical argument, from confidering the nature of vegetables. Those are seldom the most valuable, durable, or beautiful, which emerge from the ground, or expand their bloffom, at a very early season. But they which make no show at the first approach of spring; are often, during their apparent inaction, fpreading their roots deeply and widely, in

of his horse. Every man who has undertaken to instruct others, can tell what slow advances he has been able to make, and how much patience it requires to recal vagrant inattention, to stimulate sluggish indifference, and to rectify absurd misapprehension."

order to display, at a maturer period, a profuse luxuriance.

At great grammar-schools, little attention can be paid to this impatience of the injudicious parent. A regular plan is usually there established; such an one as, from the earliest times, has been attended with fuc-The great and leading principle of that plan is, to lay a FIRM AND DURABLE FOUNDATION IN GRAMMAR. I hope no parental indulgence, and no relaxation of discipline, will avail to bring into neglect this less splendid, but indispensably necesfary, attainment. When the grammar is learned inaccurately, all other juvenile studies, if profecuted at all, will be profecuted inaccurately; and the refult will be, imperfect and superficial improvement. The exercise of mind, and the strength of mind acquired in consequence of that exercise, are fome of the most valuable effects of a strict, a long, and a laborious study of the grammar at the puerile age *. At that age, grammatical studies must be difficult; but the difficulty is every day conquered, and

Father GERDIL.

^{*} A study absolutely necessary, but absolutely disgustful to a riper age; therefore more proper for childhood, which cannot be better employed.

the conquest has given additional strength and confidence, and has facilitated the acquisition of farther victories *.

* Mr. Cowley is faid to have learned grammar by books, and not books by grammar. To apply to both at the fame time, is certainly best, even from the first entrance on Latin.

-alterius fic

Altera poscit opem res.-

Hor. Ars Poet.

But mutually they crave each others aid. ROSCOMMON.

SECTION V.

ON SCHOOL-BOOKS, DICTIONARIES, &c.

Pueris quæ maximè ingenium alant, atque animum augeant, prælegenda. With boys, those things which tend most to nourish the genius, and to enlarge the mind, are proper to be read.

QUINTILIAN.

In the more celebrated schools, the proper books are already chosen; because the masters of them are and have been men of judgment and learning. But as I wish to comprehend every thing that appears useful, I trust it will not be presumptuous, to make a few remarks on school-books, and the editions of them which are best calculated to accelerate the improvement of scholars.

The choice of a dictionary is no unimportant matter. I need not say that Ainsworth, and the Abridgment, are the only dictionaries to be used in the higher classes; but one of their excellences, their copiousness, is an objection to them in the lower. A boy just out of his accidence, when he begins to read the Latin Testament, is under the necessity of looking out in the dictionary

tionary almost every word. He looks them out in Ainsworth; a book, which, even abridged, is from its bulk very inconvenient to a very little boy; and there, after much labour and loss of time, he finds the Latin word he fought. Under it he finds twenty meanings, besides phrases and authorities. He reads them all as well as he can, and when he has done, he is as much at a loss as at first. To avoid this very great obstacle to improvement, I strongly recommend, for the first two or three years, the use of a little portable dictionary, compiled by Entick. When it is improved and a little augmented in another edition, it will be, from its convenient fize and concifeness, the best calculated for very young scholars of any extant. I must repeat, left I should be misunderstood, that this should only be adopted during the two or three first years, and that Ainsworth's is the dictionary to be used by the senior scholars. The abridgment of Ainsworth is undoubtedly better adapted to schools than the original work. If any prefer Young's, or Cole's, there is no objection to the use of them; though no good reason can be given for the preference.

E 3

Schreve-

Schrevelius's Lexicon is, with great propriety, every where used. It is particularly adapted to the Greek Testament, and to Homer; and is well fuited both to the beginner, and to the proficient in Greek. Hederic's ought, however, to be always provided in the school, for the common use of all the Greek scholars; for sometimes a word will occur in reading, not included in Schrevelius. Scapula is juftly difused in schools, since his method is perplexing to a learner, though his book is excellent.

I would banish all Nomenclators, parfing Indexes, Synopses, the Clavis Homerica, and the Clavis Virgiliana. The dictionary, the grammar, and the LIVING IN-STRUCTOR, constantly near, are the only allowable auxiliaries. The other contrivances generally ferve either to confuse the student, or to increase, by encouraging, his idleness. The revivers of learning, who had none of these assistances, have never been excelled in the knowledge of the antient languages.

I have already mentioned the grammar most commonly approved. I have preferred Clarke's Introduction for beginners, because because the Latin is furnished on one side of the English. Perhaps that circumstance is an objection to its use among the higher classes. Let then the Eton Exempla Moralia be substituted in its place.

With respect to chusing the Latin and Greek books proper to be read in schools, and adapting them to the age and class of the scholars, no judicious and experienced master will want directions. But I will beg leave humbly to offer, and not to obtrude, my sentiments on this subject, as it is a subject of importance.

Suppose then the school to be divided, as it often is, into eight classes. In the first or lowest class, the grammar only will be used; in the second, let Cordery's Colloquies and the Latin Testament be introduced; in the third, let the books consist of Cornelius Nepos, Phædrus, and the latter part of Cordery; in the sourth, of Ovid's Epistles, Erasmus's Dialogues, and Phædrus continued; in the fifth, of Ovid's Epistles and Metamorphoses, Virgil, and Cæsar; in the sixth, let Greek be commenced, and let the books consist of the Greek Testament, Virgil, and Cicero's Letters; in the seventh, of the Greek Testament.

E 4

tament,

tament, Lucian, Virgil, Cicero de Officiis; in the eighth, of Homer, Demosthenes, Xenophon, Horace, Juvenal, Virgil, Cicero's Orations, and his De Amicitia and De Senectute.

General removals should take place throughout the school twice a year. The best scholars should be promoted to the next class, and the others remain where they were, another half year. The books should be read in regular rotation, and with the most scrupulous regard to method and regularity.

The editions of school-books in Usum Delphini, are almost universally received, I confess I do not approve them. I know that the interpretation is always more attended to than the text. The eye and mind of the young student are confused with a page crowded with that, and with annotations. The master should, indeed, have a comment before him, to affift and facilitate his business of explanation; but I wish the scholars to have editions without notes, or with very few notes. The type and paper cannot be too beautiful. allure and please the eye. With such editions, let the boy discover the meaning of his

his lessons, proprio Marte, by his own efforts, and the use of dictionaries. It will be disticult at first. The master will have additional trouble. But the scholar will derive great strength of mind from being obliged to exert himself, and will infallibly improve much faster, and retain his improvements longer, than if he were assisted with those inventions, which, though they were designed to introduce the student to his books with greater ease and success, are always abused to the gratification of indolence.

I will not close this section without declaring, that, in pointing out books, or editions of books, I neither mean to dictate nor to promote the interest of any selfish editor. I write what I think, and I offer directions on this topic, unnecessary indeed to the profoundly learned, but such as may possibly suggest some useful hints to the inexperienced instructor *.

^{*} Since the above was written, I have had the fatisfaction to find, that I am not fingular in difapproving school-books with annotations, &c. Felton has the following passage in his Dissertation on the Classics:

[&]quot;The celebrated Dr. Bufby strictly forbad the use of notes; and, for our Greek and Latin authors, we had nothing but the plain text in a correct and

[&]quot; chaste edition."

SECTION VI.

ON WRITING EXERCISES.

Stylus optimus magister. The pen is the best master.

Cic.

To ensure improvement, it is not enough to be passively attentive to instruction. Opportunities must be given to the student to display his attainments. He must learn to reduce theory to practice. He must exemplify his rules. He must be exercised in thinking. He must be accustomed to solitary study, and a habit must be formed of literary labour.

For all these reasons, it has been the custom of our best schools to exact from the scholars a written exercise, to be brought every morning on entrance into the school. Under proper regulations, and duly attended to, both by the instructor and the pupil, this practice has been productive of effects greatly beneficial. I therefore recommend it to be universally pursued, as soon as the pupil shall be capable of writing easily and legibly.

From

From the age of eight to ten, no exercifes can be done with more propriety than those of Clarke's Introduction. I think it would be fuperfluous to go through the whole of that book, and that the most successful method is to go through a page or two only of each chapter, in order to exemplify the rules of Syntax; and to repeat them three, four, or five times, according to the boy's capacity, and improvements. This method, I am convinced by experience, will give the scholar a clearer idea of his business, than a regular and laborious application to the whole book, in the order in which it is left by the author. Care should be taken that the rules prefixed to the chapters are carefully read, and fully explained before the chapter is begun. Half the usual labour, and half the usual time, will produce more than double the improvement, if care is taken at first to give the scholar clear ideas.

After the age of ten, provided the boy's improvements are adequate to his age, I advise that he shall begin to compose nonsense Latin verses. I wish to begin this exercise early, because it will insensibly, and in a very short time, acquaint him with the quantities

quantities of Latin words, without a knowledge of which he will not be able even to read Latin with propriety. This, however, need not be done every night, but alternately with exercises adapted to the age and acquirements. Clarke's Introduction must still furnish the exercise once or twice a week. Indeed, it is not to be entirely relinquished till a very considerable progress is made in Latin composition.

At the age of thirteen, supposing, as we did before, that the abilities and improvements of the pupil are adequate to the age, I would gradually introduce him to compose in English. His first effort should be, to write from memory some of Æsop's Fables in his own words, grammatically correct. When he can do this tolerably well, let him write for his exercise, once or twice in the week, a letter on a familiar subject, to a parent, a brother, a sister, or an acquaintance.

At fourteen, or before, if he possesses parts, let him enter on English themes. But in order to facilitate this business, to gain a copia verborum*, and a collection of ideas,

^{*} A flow of words.

he must be directed to read every day, as his private study, the Roman History, Plutarch's Lives, and the Spectator. Other books may be adopted in proper succession. But I would begin with these, because I have found them peculiarly useful. Plagiarism must be discouraged. And in order to discourage it, I think it best not to be too feverely strict in remarking and punishing the many and egregious mistakes which will appear in the first attempts. When a boy finds that no fault is forgiven, he will be tempted to steal from authors, to avoid correction. And when this practice is become habitual, it will defeat all our intentions of promoting his improvement in English original composition. For the mind, naturally indolent, will not bestow the labour of invention, when it finds it can escape with impunity without fuch labour, and that it incurs punishment by offering to the eye of the master its own imperfect, though laborious, productions.

From fourteen to eighteen or nineteen *

(and I would by no means advise, that the

student

^{*} We have but one youth, and one opportunity of education; therefore, as Seneca fays, Quod sæpe sieri non

fludent who is to make a folid improvement in learning, should leave his school till he is about that age), I recommend that the scholars week shall be thus employed: Monday evening, in Latin themes; Tuefday evening, in Latin verse; Wednesday evening, in English letters; Thursday evening, in English verse; Friday evening, in Latin verse; and the interval from Saturday to Monday, in a Latin and an English theme. The days and the exercises may indeed be varied, and I only fet down this plan for the fake of precision. a practical treatife, such as this professes to be, it is right to specify particulars, and it is here done without the least intention to dictate.

non potest, siet diu. That which cannot be done often, must be long in doing.

"Youth would have cause to complain, if they were condemned to spend eight or ten of the best years of their life in learning at a great expence, and with incredible pains, one or two languages of little use... But the end of masters in the long course of their studies is to habituate their scholars to serious application, to make them love and value the sciences, and to cultivate such a taste as shall make them thirst after them when they are gone from school." See Rollin.

It must be remembered, as we proceed, that the books selected for private reading and scholastic study, in the course of this progress, must be such as have an immediate relation to the exercises to be performed. The best models of composition must be placed before the eyes of the student at all times, but more particularly while he is engaged in the work of imitation. And to imitate well a Virgil, a Cicero, a Pope, and an Addison, indicates a mind which has imbibed a portion of their mental excellence *. No method is so likely to cause

this

[·] Many modern writers have renounced imitation, as beneath their genius. But there is ONE EXCEL-LENCE, as there is ONE TRUTH and ONE SUN. They who have discovered and exhibited in their writings this excellence, must be imitated by those who wish to partake of it. To deviate from the standard, when it is once acknowledged, is to deviate into abfurdity. "What has been the consequence, says an ingenious author, of leaving the beaten path of the antients? Have we not plunged ourselves into affectation, antitheses, playing with words, into bombast, into all the defects which other ages have always experienced when CAPRICE has been substituted to imitation? . . . In vain has the graceful, the smiling Fontenelle strewed his elogies with the flowers of rhetoric. They cannot cover his quaintnesses. He surprifes us at the first reading, but fatigues at the second.

this most desirable participation of their spirit, as repeated and continued efforts to exhibit, in juvenile exercises, their sentiments and their style.

This affiduous and unremitted attention to exercises will, I apprehend, be considered by the superficial as too great a task, and as too fevere an exaction. To fuch I can only fay, that if they will not let their fons or scholars submit to it, they must not expect any great and lasting effects from that which is commonly called a good education. How few, indeed, do we fee bring a knowledge of the antient languages from their schools, sufficiently extensive or profound to be useful in any great degree, or even to be retained by them throughout their lives! What is the cause? Undoubtedly, an indolence in themselves, and a too great indulgence in their superintendents, who will not let them fubmit to any degree of application which is painful. But I will

He feems more attentive to display himself, than explain the subject; whereas the great talent in writing is, that the work should so much engross our ideas, as to make us forget the author... It is however true, that a finical style may have its admirers in a crowd of busy people, who read merely to amuse themselves.."

venture

venture to repeat a truth, which has teen collected and confirmed by revolving ages. It is, that such is the appointed condition of human affairs, that no object really and durably valuable, can be gained without labour and difficulty *. This is the price at which Providence has decreed, that the satisfaction and advantages arising from the possession of any extraordinary degree of excellence shall be purchased.

But, indeed, the labour of composition is not always painful. I have known boys of parts take great delight in composing themes and verses. The natural pleasure of invention, and the consciousness of increasing strength of mind, alleviated all the

* 'Ουδεν, ανευ καμάτου σέλει ανδεάσεν ευπετες έξγον 'Ου δ' αυτοϊς μάκαεεσσι.

Nothing is easy without previous toil To mortal man, nor even to demi-gods.

PHOCYLIDES.

Έν μυζίοις ΤΑ ΚΑΛΑ γίγνεται σονοις.

Ten thousand labours must concur to raise

Exalted excellence. MENANDER.

Nil fine magno

Vita labore dedit mortalibus.

Nothing hath life bestowed on man, unbought

By persevering labour. HORACE.

F

labour

labour of the work *; and the praises and encouragement they received, gave their ingenuous minds a glow of delight, which none of their usual diversions could confer. When once a boy feels an emulation to excel in his compositions, his improvement is secure.

* Juvat ipse labor.
The toil is a pleasure.

MART.

"The fludy and imitation of the antients is the strongest barrier that can be opposed to the depravation of taste. It will serve as a preservative to middling writers, and enable great geniuses to make themselves models for posterity. A TASTE FOR WRITING GOOD LATIN SHOULD THEN BE KEPT UP IN A NATION, WHICH CANNOT BE, UNLESS IT IS STUDIED AT AN EARLY AGE."

Father GERDIL.

SECTION VII.

ON WRITING LATIN VERSE.

Interim satis est, si puer omni curâ et summo, quantum illa ætas capit, labore, aliquid probabile scripserit; in hoc assuescat, hujus rei naturam sibi faciat. In the mean time, it is enough if the boy shall have written with all his attention, and with as much labour as his years will bear, something telerable; to this let him be accustomed till be makes the babit a second nature.

QUINTILIAN.

Some writers on the subject of education have expressed themselves against the general practice of composing Latin verse at schools, with a degree of acrimony, which has led their readers to conclude, that they themselves were ignorant of the art, and without a taste for its beauties. I should imagine, too, that some of them never had a truly classical education at a public school, or were members of either English university; for both these are often the objects of their pointed, but oblique, satire.

However they may have gratified their spleen, or promoted their interest, by cenfuring the methods of public schools, they have acted in this instance without candour, and in opposition to experience. Mr.

F 2

Burgh

Burgh is one of the writers who have attacked, with great freedom, the plan of public schools. I respect his memory greatly, as that of a man of sense and virtue, and of one who promoted the cause of virtue, and of every thing good and great, by his Dignity of Human Nature. But I think, that in his censure of the practice of composing Latin verse, and Latin prose, at schools, he appears to be under the influence of prejudice. He has, indeed, declaimed against it with plausibility, and in a manner likely to convince a certain class of readers. It is easy to produce many arguments * against what he has advanced; but I would only refer those who are converts to his doctrine, to the decisions of long experience. Let them read Wood's Athenæ, and the Biographia Britannica. They will there find, that the ornaments of our nation, of letters, and of mankind, were instructed according to the usual methods; that is, were early tinctured with the classics, accustomed to compose in Latin verse and prose, and sent

How can we read profe without learning presody? Thus? Nos Germani non curamus quantitatem syllabarum.

from their school to the universities. They will be led to conclude, from these and from many living instances, that the classical mode of instruction received in public schools, is the best foundation for future improvement in every department of learning. Science, properly fo called, may be afterwards acquired. Classical learning opens an avenue to this, and every object of liberal pursuit; and he who sets out without it, will find many obstructions in his passage. I think myself divested of prejudice, when I declare, that I never yet knew a writer who appeared to great advantage in his style, or who was well received by persons of allowed taste, whatever might be his scientific attainments, if he were totally ignorant of classical learning. Such an one might write an useful but feldom an agreeable book.

It appears then from the observation of real facts, that there is no reason to suppose the long established methods of public schools unable to produce, as they have produced, the most accomplished characters. Indeed, when I see many among the great, and among others, who have been educated according to the schemes of in-

F 3

novators,

novators, exhibiting an ignorance of antient learning, and scarcely retaining even the superficial qualifications which they acquired under innovating instructors; I am inclined to attribute much of the levity of the present age, to a preference which has been given, by those whose example is seducing, to an education totally unclassical*.

It is certainly safest to adhere, for the most part, to the established methods, rejecting nothing but abuses. As a part of the established methods, I wish to retain the practice of teaching boys to compose Latin verse †. But let me not be misun-

"I shall detain you no longer (to use the words of Milton) in the demonstration of what we should not do, but strait conduct you to a hill side, where I will point you out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming."

This passage is taken from Milton's Tractate, which, though it contains some impracticable rules, is an admirable composition.

† "If I might advise, I would have boys kept wholly from this fort of exercise." Mr. CLARKE.

All these objections appear very plausible to illiterate persons, and those very many who know not what a classical education means.

derstood.

derstood. I agree with Mr. Burgh, and with his partifans, that, when a boy is defigned to fill a fubordinate sphere in commercial or active life, to trouble him with Latin versification, is to waste his valuable time. Such a mode of gaining an intimate knowledge of the classics, is defirable to those only who are to assume a profession, or adorn a fortune.

To persons in such circumstances, and with fuch liberal views, I ftrongly recommend an adherence to the plan which includes Latin versification. I am not so unreasonable as to recommend the practice, merely because it has been long established; but I own I derive an argument for its excellence, from its long establishment. And I will add, that I know from actual experience, that it is the best method of giving a student a refined taste for classical expresfion *. The necessity of composing Latin

[·] Milton, Addison, Gray, Jortin, and a great many other men of fine taste as well as profound learning, were eminent in LATIN VERSE. EFFECTS well known and indisputable are the criteria by which a man ought to judge of the modes of education. Mr. Locke says, "He whose design is to excel in English poetry, would not, I guess, think the way to it were to make his first essays in Latin verses." Yet the most eminent writers have done fo.

verse, renders the student more careful in selecting elegancies, than he would be, if he were only to read without imitating a Horace or a Virgil*.

Those who think differently from me, are still at liberty to follow their own judgment, which, I am most willing to allow, may very likely be right, though it appear to me erroneous. The greater part of the regularly educated, I believe, think with me on this subject. I will therefore proceed to specify that plan which I judge most likely to facilitate the acquisition of this elegant attainment.

A common method is, to fuffer boys at first to write verses formed of words combined without regard to meaning, or grammatical construction, but, at the same time,

* See some good remarks on writing Latin verse and Latin prose, and on many particulars of classical education, in Dr. Beattie's Essay on the Utility of classical Learning.

Mr. Clarke, who is a great opposer of Latin verse, tells us, "he thinks Mr. Locke's Essay and Mr. Chillingworth's Desence preserable to twenty Iliads or Æneids put together." What occasion is there to make any comparison between works so different in their nature? The inelegant diction of Mr. Clarke's writings proves that he was sincere in slighting the truly classical education.

with a close attention to the rules of Profody. This method certainly contributes to facilitate the pursuit, though it is not universally approved. It certainly should not be continued very long; but it is an excellent mode of introduction to an art which is attended with difficulty.

Instructors differ much in opinion respecting the propriety of allowing their pupils a Gradus ad Parnassum. I am one of those who think, that the facilitating methods often contribute to retard advancement by indulging indolence *. But this is certain; if you forbid the use of the Gradus in a place of education, your prohibition will be frustrated by the clandestine introduction of it. It is a book easily procured, and boys in the fenior classes will not be without it. I have known it permitted, and used with judgment, by boys, who have received great improvement from it. When the pupil possesses an uncommon share of parts, he will ascend Parnassus without this step to help him. I have feen excellent copies of Latin verses composed by boys who were never openly indulged

QUINTILIAN.

^{*} Ipsa denique utilissima est exercitationis dissicultas. The very difficulty of the exercise is highly useful.

74 ON WRITING LATIN VERSE.

with the use of the Gradus; and I think that the improvement made without it, will be more permanent and solid. The misfortune is, that the art is so difficult † at first, that the greater part of boys are likely to be deterred and disgusted, if they are denied this assistance.

When the quantity of words is pretty well known, I have found it a very good method to place the words of one of Martial's Epigrams, or of any beautiful passage in the Latin poets, out of their metrical order, and to require the scholar to form them into verses. I have likewise usually given him literal English translations from a Latin poet, written in lines corresponding to each line in the poet, and desired him to translate them into Latin verse. When this was done, the original was read, and compared with the pupil's production *.

[†] Χαλιπά τὰ καλά. What is beautifully excellent is difficult.

PLUTARCH.

^{*} It has been made an objection to the practice of writing Latin verse, that the moderns never can attain to antient purity. But Muretus deceived the great Scaliger, by publishing some verses of his own under the name of an Antient; and if the moderns do not quite equal the antients in this particular, they come very near them. I appeal to the writings of Fracastorius, Sannazarius, Vanier, Vida, Bourne, and many polite

But I have no great opinion of exercises confifting merely of translations. It is best to exercise the boy's invention. As soon, therefore, as he can write hexameters and pentameters, let him have a subject given him. Let him be made acquainted with the nature of an epigram. Let him be told, it is to confift of one thought. The fearch after this thought is attended with many collateral advantages. The mind in pursuit of it often ranges, as well as it can, through the world moral and physical. Men, manners, and things, whatever he has read, heard, or feen, come under the student's consideration. A great improvement is derived to the mental powers from this practice, and, at the fame time, a habit of reflection gained, and knowledge of various kinds extended and confirmed. Let

polite scholars educated in the grammar-schools of England. Dr. Johnson says, rather strongly, "that the Latin poems of Milton are lusciously elegant; but that the delight which they afford is rather by the exquisite imitations of the antient writers, by the purity of the diction and the harmony of the numbers, than by any power of invention or vigour of sentiment." Ut transeundi spes non sit, magna tamen est dignitas subsequendi. Though we have no hopes of getting before these great men, yet there is great merit in following closely after them.

[•] Many instances might be produced, in modern as well as antient times, of very eminent men, who began with the study of poetry. To add authority to my opinion, I will quote, as I often do with that view, a passage from an antient: ἀξξαμενος δὲ απο ἀξισθων ΠΟΙΗΤΩΝ, κ) ὑπο διδασκάλοις ἀυτυς ἀναγνυς, μέτιθι ἔπι τῶς ξητορας, και τῆ ἐκείνων φωνῆ ΣΥΝΤΡΑΦΕΙΣ, ἐπὶ Θυνανδιδε, και Πλατωνος ἐν καιςῶ μέτιθι. Beginning with the best

knows the genius of a boy till he is tried. The most unpromising * have often succeeded best, when called forth by opportunity or necessity.

best poets, and having read them under instructors, pass on to the orators; and, being nourished by the works of both these, proceed in due time to the writings of Thucydides and Plato.

Lucian.

*Dr. Isaac Barrow's father used to say, that if it pleased God to take from him any of his children, he hoped it might be Isaac, as he was the least promising. For three years, say his Biographers, which he spent at the Charter-house, he was remarkable for litle else but sighting, negligence of his clothes and of his book. So vain a thing is man's judgment, they observe, and so unsit our providence to guide our own affairs.

I remember to have heard Dr. Goldsmith say, when I happened to be in his company while a school-boy, that he never was particularly attached to the Belles Lettres till he was thirty. Poetry had no peculiar charms for him till that age; and he believed, he said, that his genius, when he was a boy, was rather un-

promifing.

These remarks are offered with a view to prevent parents from hastily giving up their sons upon very EARLY UNFAVOURABLE APPEARANCES. Many a child has been sent to sea, or put out as an apprentice, who might have shone eminently in letters, if his parents had not been inclined to despair too soon, from their ignorance of the nature and the operations of the human mind, and from their inattention to the biographical accounts of eminent literati.

SECTION VIII.

ON WRITING LATIN PROSE.

Scribendum quam diligentissime et quamplurimum.

Let bim compose with the utmost care, and as much as possible.

QUINTILIAN.

MONG many established practices in I public schools, which the lovers of innovation wish to abolish, is that of composing in Latin prose. When they affert, that they know not its use, they will readily be believed; for fuch innovations as this commonly proceed from those who either have not had the opportunity of a truly liberal education, or who, from idleness or from dulness, have not availed themselves of its advantages. Perfons under these circumstances cannot form an adequate idea of the utility of classical instruction in all its parts and consequences. Their ideas are usually confined to commercial objects, or to those which have little in them of a refined and a purely intellectual nature. That accomplishment which has no apparent tendency to lucrative advantage, or which does not make a conspicuous figure in busy life, they cannot understand, and they consider as contemptible.

But the composition of Latin prose, confidered merely as an exercise, naturally contributes to increase, and to confirm, an intimate knowledge of the language. He who can write a language, will not often be at a loss in reading the authors written in it. He will understand the delicacies and the beauties of the language, both when he considers it in its single and separate words, and when he views it in construction. When words and ideas pass immediately under the pen, they are considered more distinctly and maturely than when they are only perused in a volume.

Besides this advantage, to be able to write Latin, qualifies the student to correspond with the learned in all countries*. Latin has long been the universal language of learning. The books, which, from their extensive subject, seem to interest mankind at large, have usually been written in Latin. They are not so commonly written in Latin in the present age; a circumstance which

^{*} Latin letters should form one of the evening exercises at school; for which Cicero assords admirable models.

plainly indicates a less degree of attention to that learned language, than was paid to it at the revival of letters. Yet scientific subjects of all kinds are still often treated of in Latin; and it is unbecoming a scholar to be unable to express his ideas in a language in which learned foreigners not only write, but frequently converse.

Add to this motive, that, if the student proceeds to either of our English univerfities, and really wishes to appear and be a fcholar, and not merely a man of pleafure, he must acquire the power of compoling in Latin. Latin themes, Latin declamations, Latin lectures are constantly required of academical students. It is true, that the idler, and the man of fashion, as he calls himfelf, always procure these exercifes, either from friends, from books, or from collections of old compositions; but, though they may pass through the forms of an university by such mean subterfuges, they cannot acquire credit, or acquit themselves to their own satisfaction. Indeed, if they take the degree of master of arts in one of our universities, they are bound by their oaths to recite publicly in the schools Latin declamations of their own compofition.

Nor is the practice of exacting Latin exercifes in our universities, to be considered as originating from prejudice in a dark age, and continued by a fond attachment to antient customs, but as producing, and as intended to produce, valuable effects. It contributes greatly to keep awake an attention to the classics, and consequently to all antient literature. Many a lively young man would neglect his studies in Latin, if he did not fee that his neglect will expose him to contempt or trouble, by difabling him from performing those public exercises which must be performed. Many members of the university are induced to keep up, by constant application, the habit of reading and imitating the more elegant classics, because they may be required on fome occasion to speak publicly in Latin. If the exercises were required only in English, I am sure that the study and knowledge of the Latin language would greatly decrease. Indeed, all who wish to innovate in this particular, indicate a defign to render the university a place of education merely for men of the world, to banish the Muses, that the Graces may reign alone; yet it is certain, that, without the Muses, the

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the Graces will lose much of their beauty. Every scholar ought to be a gentleman; and indeed I can hardly conceive a true gentleman, by which I understand a man of an elegant, a liberal, and an enlightened mind, who is not in some degree a polite scholar.

Another argument in favour of Latin composition in our seminaries is, that it has a natural tendency to improve the student in English composition. He who has been accustomed to make Cicero his model, will infenfibly exhibit fomething of his beauty, in whatever language he can compose with facility. That habit of accuracy, and that care in the collocation of words, which is required in Latin works, will infenfibly extend its good effects to every production. To write Latin in youth, is an excellent preparation* for that vernacular composition, which some of the professions indispensably require. It ought therefore to be continued in our schools; but it will not often

^{*} But hear an innovator. "I carefully avoided the common method of employing my boy in exercises of any kind; for after all the stir we make about the Latin tongue, it is no more than any other language."

TANAQUIL FABER.

be attended with success, unless the pupil remains there long, and applies closely, under the inspection of an experienced instructor. Much practice and long habit are necessary, to give excellence and facility.

There is no argument brought against the practice, which is not founded in that prevailing aversion to difficulty of all kinds, which is injurious to society in general, and particularly hurtful in the course of education. But while I insist on its general utility, I must allow, where boys are intended to acquire only a superficial knowledge, and to be removed early from their seminary to the warehouse and accompting-house, or to be introduced into any mode of active life incompatible with contemplation, that then they will not be able to acquire an ease in Latin composition, neither will it be necessary.

About the time of the revival of learning, every scholar was early taught to compose in Latin; and to excel in it, was one of the first objects of his ambition. Many most honourable testimonies are extant, of the success of those indefatigable students; and I believe, that if a taste for the manners and pursuits of that age were adopted,

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84 ON WRITING LATIN PROSE.

it would be a circumstance equally favourable to virtue and to letters. Simplicity, and a most ardent love of learning, excluded many vices, and debilitated many fatal passions.

With respect to the style which is chiefly to be imitated, I shall not hesitate to recommend that of Cicero *. The imitation of Cicero has, indeed, been often carried to a ridiculous excess; and a student deficient in judgment may fometimes resemble him, without difplaying excellence. His more diffuse and Asiatic manner is not to be imitated. But the style of his Letters, his Offices, his Philosophical Conversations, his book on the Orator, his treatife on Friendship and on Old Age, with a few of his Orations, abounds with fweets, from which the industrious bee may collect much honey. I am aware that fome of the learned, wearied with the uniformity of the Ciceronian period, have imitated, and recommended as models, the styles of Quintilian and Tacitus. They are excellent in their

QUINTILIAN.

^{*} Ille se prosecisse sciat cui Cicero valde placebit. Let him be assured that he has made a great prosiciency, who is much pleased with reading Cicero.

kind; but they have not the grace and sweetness of Cicero. They please and strike a mature taste, but they are not well adapted to allure the young student to imitation.

The practice of our old schools and universities, of exacting Latin themes and declamations on subjects of morality and hiftory, is then replete with useful confequences *; and I hope it will be more generally admitted into places of true liberal education. Many modern schools have very properly bestowed, or professed to bestow, much attention on teaching the English language. I may venture, without prefumption, to fuggest to their institutors and managers, that a judicious study of Latin composition

will

^{*} Among others, it tends to keep up an INTIMATE knowledge of Latin in the nation; which would not be preserved in perfection if all were contented merely with understanding authors. Cæsar, Cicero, Virgil, Horace, Livy, Sallust, have kept their rank, as standards for imitation, during eighteen hundred years; and a careful imitation of them has produced fuch writers in Italy as Dante, Boccace, Petrarch, Ariosto, Cafa, Galileo; in France, Racine, Moliere, Boileau, Boffuet, Fenelon; in England, Milton, Dryden, Addison, Pope, and thousands besides these, who all together have improved and innocently delighted myriads of the human race. And shall a modern philosopher, who understands neither Greek nor Latin, prohibit this imitation? G 3

will greatly facilitate the acquisition of an elegant style, and of an intimate knowledge of English. Classical grace may in some measure be transfused, from the elegant writers of Greece and Rome, to the less harmonious languages of northern Europe, by a student who has been used to imitate the classics, and whose ideas are strongly coloured by the channel in which they have slowed. The improvement of the English language*, therefore, as well as of the individual scholar, greatly depends on the continuance of Latin composition as a scholastic exercise.

* No man understands his own language better than Cicero did his; yet he adhered to Greek exercises till he obtained the Prætorship: ad Præturam usque Græcè declamavit. Sueton. When a boy, he was kept from a celebrated mafter, who only taught his own language: equidem memoria teneo, pueris nobis primum Latine docere copisse Plotium quendam, ad quem quum fieret concursus; dolebam mihi idem non licere. Continebar autem dostissimorum hominum austoritate qui existimabant Gracis exercitationibus ali me. liùs ingenia posse. I remember when I was a boy, one Plotius first began to teach the Latin language; and as it was the fashion to attend his lectures, I was uneasy that I was not permitted to go too. But I was prevented by the authority of some very learned men, who were of opinion, that the understanding might be better cultivated Cic. ad M. Titinnium. by exercises in Greek.

SECTION IX.

ON USING TRANSLATIONS.

Cum hæc ignaviæ subsidia simul et incitamenta in promptu habeat, parcius viribus ingenii utetur sui; nullam porro in re grammaticâ, nullam in lexicographis impendet curam; opibus alienis adjutus nihil de suo promet; nihil demum marte proprio sibi elaborandum esse censebit : et velut in regione ignota hospes inelegans ducem secutus aliquando falsum, sæpe fallacem, hùc illuc temerè circumvagabitur. When the boy has these helps and incitements to idleness at hand, be will make less use of his own powers of understanding. Henceforth he will not attend to the grammar or the lexi-Affifted by the wealth of others, he will bring nothing from his own store. In a word, he will think it no longer necessary that any thing should be done by his own personal exertions; and, like an inelegant stranger in an unknown country, submitting to be led by a blundering and treacherous guide, he will wander about without knowing whither he is going. JOANNES BURTON.

I T may perhaps appear paradoxical to affert, that many of the modes which have been devised to facilitate the acquisition of learning, have contributed to retard it*.

——Pater ipse——
Haud FACILEM esse viam voluit——
Curis acuens mortalia corda
Nec torpere gravi passus sua regna veterno.

Virg. Yet Yet there are proofs, and those very numerous too, which might be adduced to support the opinion. There was, it will on all sides be confessed, a very small number of auxiliary books at the revival of learning; but there were scholars, who, in the accuracy and extent of their knowledge of the antient languages, have not been equalled in any subsequent period. The conquests obtained in the regions of learning at that early period, were obtained with difficulty; but a degree of force was acquired and exercised in the conslict, which secured and extended the subjugated territory.

In common life a remark has become obvious, that the fortune which is bequeathed or acquired at an easy rate, is more likely to be dissipated than the fruits of laborious industry. It is the same in learning. Ideas collected without any great effort, make but a slight impression on the memory or the imagination. The reslection, that they may be recalled at pleasure, prevents any solicitude to preserve them. But the recollection, that the degree of knowledge already acquired has cost us dearly, enhances its value, and excites every precaution

tion to prevent it from being lost. I would compare the learning acquired by the facilitating aids of modern invention, to the vegetables raised in a hot-bed; which, whatever size or beauty they may attain to in a short time, never acquire that sirmness, and durable perfection, which is gradually collected by the slow process of unassisted nature.

For these reasons, and indeed from experience, I am led to disapprove those translations, which, in many schools, are constantly used. I believe that sew causes have contributed more to impede the schoolar's progress, than the general adoption of translations. The human mind is naturally indolent, and particularly so at that early season at which education is commenced. At all times it is averse to unnecessary labour, and rejoices to facilitate the means of arriving at its end. When, therefore, a translation is presented to the eye on the same page with the original *, it is not likely,

^{*} Mr. Phillips, author of "A Compendious Way, &c." fays, if some of the classic authors were published with interlineary translations, it would be a great service done to the public." I grant, that after a student has learned one language Very accurately, he may acquaint himself superficially, in a short time, with others, by means of translations.

likely, that, for the fake of a remote advantage, it should neglect present ease; that it should turn from the meaning which is offered to its notice, and willingly purfue it in the mazes of a Lexicon, The boy learns to conftrue his lesson by the English printed at its side, and takes care to remember it during half an hour, when he will probably have faid it to his instructor; and after which he will let it flip away without reluctance, conscious that his collateral translation will enable him to go through the fame business on the morrow, without punishment, and without the pain of recollection. I hope it is not uncandid to suppose, that translations have often been used to fave the trouble, or conceal the ignorance, of the instructor.

Instances have occurred to me, as they must to others, of boys who came from schools where translations were used, and who have been advanced to the higher classics with translations; but who, without those assistances, were totally ignorant

translations. But to BOYS, who always use them without judgment, they are certainly pernicious. Has the public received great service from interlineary or collateral translations? Are the languages better understood than before they abounded? of the rules of construction, and, in order to make any folid improvement, were compelled to begin at the very elements of the Latin language. If they have been fo unfortunate as not to have been removed from the injudicious discipline which allows translations, they have generally deceived the expectations of their friends, and brought grammatical instruction into disrepute. The knowledge they have gained of the classics, has been little and superficial; feldom fufficient to enable them to tafte the beauties of the antient authors, and never extensive or profound enough to qualify them for professional eminence. When neither pleasure nor advantage has been derived to them, it is not to be wondered at, if the unfuccessful students have condemned that classical education in general, which they never rationally purfued.

The exertion of mind necessary in learning to construe a lesson without a translation, is one of the most desirable consequences derivable from the lesson. A habit of attention is acquired by it; conjectural ingenuity called forth; a degree of penetration, and patience of literary labour, a most desirable acquisition, insensibly produced.

duced. Whatever difficulty it may be attended with, will be overcome by the boy who possesses parts; and he who possesses none, will never make any valuable proficiency, with or without these indulgent affistances. He may indeed be allured by them to throw away his time, and reap nothing in return but difgrace.

The use of translations is not, however, destitute of advocates in its favour. Mr. Clarke, the author of the Introduction to making Latin, is a very warm one. I hope his zeal in their defence arose from a more honourable motive, than the wish to promote the fale of those editions, with translations, of which he had published a considerable number. It might arise from a fincere conviction of their utility; for Mr. Clarke was one of the first who recommended their general use, and the introducer of an innovation is commonly enthufiaftic in his recommendation of it. His arguments, though urged with vehemence, carry little intrinsic weight with them, and are abundantly refuted by experience.

I believe it will not be controverted, that good Greek scholars have seldom been so numerous as good Latinists. What shall we affign as the cause? Greek is not more difficult in its elements than Latin. Its authors are equally, perhaps more inviting. It is usually entered on at a less puerile age than Latin, at an age when the understanding has acquired strength enough to overcome any grammatical difficulty. Nothing has impeded the equal advancement of Greek studies, of late at least, but the univerfal practice of publishing all Greek books with a Latin translation. Editors have been fensible of this truth, and have often added translations with apparent regret. Their conviction has been over-ruled by a species of argument very forcible on these occafions, and which I shall name the Bibliopolian. The bookfeller has urged with great justice, that without concomitant translations. Greek books have ceased to be a faleable commodity. When Greek fcholars were scarce in Europe, a few translations contributed to facilitate the introduction of the language: this expediency introduced the custom, which is not likely to be abolished, though it is most inimical to Grecian literature, and, for that reason, to the prevalence of a good tafte. The Greek poets, as well as the philosophers and historians,

torians, have been read and criticised by those who could only read them in the lame style of a literal translation, who acquiesced in so wretched a substitute for the original, but who probably would have studied the Greek, had they not been led aftray by a powerful inticement to indolence.

* Omnibus versionibus de linguâ Græcâ in Latinam, de utrâvis in vernaculas, quibus hanc cum doctorum incredibilem paucitatem, tum semi-doctorum et sciolorum multitudinem pæcipuè, ni fallor, debemus, capitalis hostis sum, et hunc ridiculum morem adjungendi libris Græcis Latinas interpretationes Græcarum literarum labem et perniciem extitisse semper existimaverim. Compendii Bibliopolæ habenda ratio erat; qui confirmavit, Græcum codicem, incomitatum versione Latina, omnium malorum mercimoniorum longè indivendibilissimum; quare se magnoperè mihi auctorem supplicemque esse, ut pestiferum illud confilium abjiciam, &c. To all translations from Greek into Latin, from either into English, to which I think we owe the wonderful paucity of the truly learned, and the multitude of the half-learned and of sciolists, I am a declared enemy; and I have always been of opinion, that this ridiculous practice of adding Latin translations to Greek books, is the disgrace and destruction of Grecian literature. . . . But I was obliged to have a regard to the bookseller's profit; who assured me, that a Greek book without a Latin translation was of all bad commodities by far the most unsaleable; for which reason he most earnestly begged and prayed me to lay aside that pestiferous intention, as he called it.

THIRLBÆUS in Præfat. ad Justin. Mart.

To the use of translations, and to the various modes of facilitating puerile studies, I may venture to attribute the decline of folid learning, and of that just taste which the antient models tend to establish. Together with translations, I wish it were posfible to banish those editions, in which the order of construction is given on the same page with the text. I am convinced, that to the order alone the boy's attention is usually given; and that consequently all the beauty of elegant disposition, one of the most striking in the classics, must pass unnoticed. It tends also to enervate the mind, by rendering exertion unnecessary. The most unexceptionable method of rendering the classics easy to the younger scholars, is, to subjoin, as is sometimes practised, a vocabulary at the end of the volume. Even the interpretation in the editions in Usum Delphini, which are univerfally used, tends in my opinion to corrupt the style, and to vitiate the tafte, by drawing off the attention from the elegant language of a Virgil to the bad Latin of a modern commentator.

The young student cannot too early be taught to exert his own powers, and to place a modest confidence in their opera-

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tion. This will increase their native vigour, and give him spirit to extend them as far as they will go on every proper emergency. Accustomed to depend upon himself, he will acquire a degree of courage necessary to call forth that merit which is often diminished in value to its diffident possessor, and totally loft to mankind. The little superficial learning of him who has been used to the facilitating inventions, may be compared to a temporary edifice, built for a day; while the hard-earned knowledge of the other may be faid to resemble a building, whose foundations are deep and strong, and equally to be admired for dignity and duration *.

* Mr. Clarke's Differtation on the Usefulness of Translations, affixed to his Introduction (a book defervedly and generally received), has probably induced many to use Translations; yet it appears, that Masters in his time disapproved the practice; "for, says he, it is amazing, after so much has been said on the subject, that a great many Masters should shew so strong an aversion for what is so manifestly calculated for their ease. . . . In order to open the eyes of such, if possible, upon a matter so much for their quiet, interest, and credit, I have thought sit to present them with this Dissertation gratis." I cannot compliment Mr. Clarke on his disinterestedness, when I see, on a subsequent page, an advertisement of nine school-

ON USING TRANSLATIONS.

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fchool-books with translations, all by the late Mr. C. of Hull.—I will here advise all who have resolved to have their idleness encouraged, and their hopes of improvement raised, by empirical promises and pretensions, to shut my book. I will say, in the words of Dr. Felton, "I do not mind what some Quacks in the art of teaching say; they pretend to work wonders, and to make young gentlemen masters of the languages, before they can be masters of common sense." Let this be laid down as an axiom, that GREAT IMPROVEMENT IS A WORK OF LONG TIME AND GREAT LABOUR.

'Ουδεν των μεγάλων άφνω γίνεται. Nothing great is done on a sudden. ARRIAN.

SECTION X.

ON LEARNING THE CLASSICS BY HEART.

Pueri, quorum tenacissima memoria est, statim QUAMPLURIMA EDISCANT. Let boys, since their memory is usually very tenacious, learn by heart, at stated times, as much as possible. Quintilian.

It is agreed on all hands, that no faculty of the mind is capable of more improvement than the memory, and none more in danger of decay by difuse. Every practice which tends to strengthen it, should be encouraged and continued; and it is therefore a very judicious custom of our grammar schools, observed from the earliest times, which obliges the scholars to commit large portions of the best classics to memory.

I am forry to observe, that in private education, and in some schools, this task is often neglected, as too laborious. The decay of classical knowledge, if it is decayed, must in a great measure be attributed to this cause. The neglect, indeed, originates from the general relaxation of discipline,

discipline, which pervades all orders in some degree, and which militates against learning no less than against virtue.

That the task is laborious, is no valid objection*. Labour strengthens the mind. What is acquired by labour will not easily be lost. The impression it makes is deep and lasting. But, in truth, it is not so laborious a task to a boy † as it may appear to a parent, or any other adult, who has had neither experience nor observation in this department. The boy who has been habituated ‡ to the task, will learn thirty or forty lines, as an evening exercise, with great ease, and with apparent pleasure. This is really done three or four nights in a week, in our best schools.

Even those among boys who apprehend quickly, are seldom disposed to reslect much on what they have read, to review the sentiments and the language with attention,

^{*} Chi bene mal non puo suffrir, a grand honor non puo venir. He who cannot submit well to evils cannot arrive at great bonour.

Ital. Adag.

[†] Neque ulla ætas minus fatigatur. There is no time of life which is less easily fatigued. QUINT.

[‡] See the sections on Practice and Habits, in Locke's Conduct of the Understanding; a far better book, in my opinion, than his Thoughts on Education.

They read a beautiful passage, they understand it; they admire, and feel its beauties; but if they do not studiously commit it to memory, it passes over their minds as a shadow over the earth, and leaves no trace behind.

There are many passages in the classics which a polite fcholar is expected to have by heart, as perfectly as his alphabet. They naturally obtrude themselves in conversation with scholars, they occur on almost every subject, and they are in themfelves well worthy of being treasured in the mind for their intrinsic value. To quote passages from authors, is perhaps unfashionable in those circles where a smooth infipidity of manners precludes every thing which requires any exertion of memory, or of imagination; but among persons of the professions, and of a truly liberal education, it is both common and agreeable *.

PHILIPPS's Compendious Way.

Exercises

^{* &}quot;But to learn whole eclogues and odes by heart, is to no other purpose than to forget them as soon as learned; or to provide matter for ridicule or pedantry, in all mixed companies."

Exercises in Latin verse, and in Latin profe, are usual in our best schools, and at the university. They are attended with very defirable effects, and pave the way for improvement in vernacular composition of every kind. Supposing for a moment, that they have no influence in elevating and refining the taste and imagination; yet to be totally deficient in them, is a kind of difgrace, and a blot on a truly literary character. But in order to excel in Latin composition, poetical or prosaic, a great number of words and phrases must be collected and laid up in the storehouse of the memory. To effect this purpose, it will not be enough to read the classics; they must be committed to memory at that age, which eafily admits, and long retains, all impressions which are once properly enforced on the fenforium.

I know of nothing advanced against this established practice, which ought to have weight*. It is common to declaim against loading the memory. But what shall be done? The memory of boys in general is abund-

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by heart, no not even fables, not even those of La Fontaine." Can Rousseau or his admirers assign a satisfactory reason for this prohibition?

antly capacious. If it is not filled with valuable furniture, it will be crowded with lumber. It will be the repository of trisles, of vanities, and perhaps of vices. How much more defirable, that it should be flored with fine fentiments, and beautiful diction, selected from the noblest writers whom the world ever produced! Honour, spirit, liberality, will be acquired, by committing to memory the thoughts and words of heroes, and of worthies, who eminently shone in every species of excellence. Its effects in polishing and refining the taste, are too obvious to be called in question. There are abundant instances, living as well as dead, of its influence in embellishing the' mind, and giving it a gracefulness which no other ornaments can fupply.

As foon, therefore, as the grammar is perfectly learned by heart, I advise, that the practice of our antient schools should be universally adopted, and that passages of the best classics, construed as a lesson on the day, should be given as a task to be learned memoriter at night. Habit will render it no less easy than it is beneficial*.

^{*} I will cite a specimen of the antient scholastic discipline, in which it appears, that great attention was paid to learning the classics by heart. Henry de Mesmes

Mesmes says of himself, "At school I learned to repeat; . . . fo that when I went from thence I repeated in public a great deal of Latin, and two thousand Greek verses, made according to my years, and could repeat Homer by heart from one end to the other. . . . We rose at sour, and, having said our prayers, began our studies at five, with our great books under our arms, and our inkhorns and candlesticks in our hands. For diversion after dinner, we read Sophocles, Euripides, Demosthenes, &c." ROLLIN.

This Henry de Mesmes exhibited, in his life, those noble and generous sentiments, which a successful study of the fine writers of Greece and Rome usually inspires. He resused a lucrative place offered him by the King, that he might not supplant a person against whom the King had conceived an unjust displeasure.

SECTION XI.

ON IMPROVING THE MEMORY.

Munium uev yag didage τέχνας, auth de adidantos. The memory bestows the arts, but is not itself to be learned by art.

Philostratus.

HE great and obvious utility of the memory, has urged the ingenious to devife artificial modes of increasing its power of retention. The great orator of Rome, whose judgment and experience, as well as his genius, give great weight to his opinions on didactic fubjects, has spoken rather favourably of the memoria technica, or artificial memory. But, notwithstanding the authority of him, and of other truly ingenious writers, the art is rather to be confidered as a curious than an ufeful contrivance, and it is rejected by Quintilian. Few have really availed themselves of it; and many who have attempted to acquire it, have only added to the obscurity of their conceptions *.

That

^{*} The few following rules have been given, and they may possibly be useful. 1. Si longior oratio mandanda suerit memoriæ, proderit, tota prius semel lecta et intellecta, per partes ediscere. 2. Juvabit, iisdem,

That mode of improvement, then, may be totally laid aside, and may be numbered among the fanciful inventions, which serve to amuse the idle and the speculative, without being reducible to general and practical utility. The only infallible method of augmenting its powers, is frequent, regular, and well-directed exercise; such exercise, indeed, as it is commonly led to use in the classical schools, where a night seldom passes without a task appointed for the exercise of the memory.

In order to improve the memory, it is necessary to acquire a confidence in it. Many render it treacherous by fearing to trust it; and a practice has arisen from this fear, really injurious, though apparently useful. It is the practice of committing to

dem, quibus scripseris, chartis ediscere. 3. Tempus matutinum longè commodius est; tamen perquam utile erit pridie vesperi, priusquam dormitum concedas, semel et iterum percurrere ea, quæ postridie sunt ediscenda. 4. Si quidpiam dissicilius addiscitur, illi loco non erit inutile aliquod signum vel notam apponere, cujus recordatio excitet memoriam. 5. Præstat non tumultuariè sed declamando statim et cum gestu ediscere. 6. Maxima tamen sabricandæ et servandæ sibi memoriæ ars est frequens exercitatio. See John Holmes, Rhet.

writing every thing which the student remarks, and desires to remember. Nothing is more common, and nothing more effectually frustrates the purpose it means to promote *. It is better that many things should be lost, than retained in the table book, without confiding in the memory. Like a generous friend, the memory will repay habitual confidence with fidelity.

There are injudicious and illiterate perfons, who confider the cultivation of the memory as the first object in education. They think it is to be loaded with historical minutiæ, and with chronological dates. They entertain a mean opinion of the scholar, who cannot recite matters of sact, however trivial, and specify the year of an event, however doubtful or insignificant.

* Illa, quæ scriptis reposuimus, velut custodire desinimus, et ipså securitate dimittimus. Those things
which we have once committed to writing, we cease, as
it were, to GUARD, and we lose them by thinking them
in no danger of being lost.

QUINTILIAN.

Meyisn δε φυλακή ΤΟ ΜΗ ΓΡΑΦΕΙΝ, άλλ εκμαθάνειν. δυ γας εστι τὰ γραφειτα μή οὐν εκπεσεῖν. The furest method of keeping what we wish to retain, is, NOT TO COMMIT IT TO WRITING, but to trust it to the memory; for it is scarcely possible that written memoranda should not slip from the mind.

PLATO.

They expect to have the chapter and verse mentioned on every citation, and are more pleased with that little accuracy, than with a just recollection of a beautiful passage, or a striking sentiment. But to labour to remember unideal dates, and uninteresting transactions, must ever be an irksome study to a lively genius; and he who shall train young persons in this laborious track, will give them a difgust for literature. It is to feed them with the husks of learning, which, as they are both dry and hard, afford neither pleasure nor nourishment. Let the reading be pleafant and striking, and the memory will grasp and retain all that is fufficient for the purposes of valuable improvement.

There is one circumstance which has had an unfavourable influence on aspiring at the excellence of a retentive memory. An idea has prevailed, that memory and genius are seldom united. To be possessed of memory in a great degree, has led some to conclude, that genius was deficient; and all pretensions to memory have been readily facrificed for the credit of possessing genius. Pope's famous lines, in which he says, that the beams of a warm imagination dissolve the impressions

impressions on the memory, seem to have induced those who wished to be thought to possess a fine imagination, to neglect their memory, in order to possess one symptom of a fine imagination. But I believe the remark of the inconsistency of great genius and great memory, is not universally true. There are instances, among the living, as well as the dead, which prove something against its universality. It is, however, often true *.

It cannot be denied, that nature has made a difference in dispensing the power of retaining ideas. If we may believe some accounts, she has sometimes formed prodigies in this species of excellence. Muret relates, that he recited words to the number of thirty-six thousand, some of them without meaning, to a young man, who repeated them all immediately, from the beginning to the end, and from the end to the beginning, in the same order, without a mo-

^{*} Ου γαρ δι αυτόι είσι μνημονικόι, κ) αναμνηστικόι, αλλ ως επί το πολύ μνημονικώτεροι μεν δι βραδείς, αναμνηστικώτεροι δε δι ταχείς κ) ευμαθείς. Persons of a good and of a bad memory are not of the same sort of intellect; but for the most part the slow are of a good, and the quick and apprehensive of a bad memory.

ARISTOT.

ON IMPROVING THE MFMORY. 109

ment's hesitation, or a single mistake. Miraculous, and even incredible, as this may appear, Muret tells us, there were innumerable witnesses to the truth of the fact, and mentions many names of respectable persons, who were present at the repetition. Many other instances might be selected from authors of allowed veracity; but they are so different from that which falls within the experience of mankind in general, as scarcely to gain credit. If they are true, they afford encouraging motives for the cultivation of a faculty, which has sometimes been advanced to so high a degree of perfection *.

In giving great attention to the cultivation of the memory, there is danger lest it should be overladen with minute objects; a circumstance highly injurious, especially

^{*} Quintilian, after mentioning some extraordinary instances of memory, concludes with this judicious remark: Dicebantur etiam esse nunc qui facerent, sed mihi nunquam ut ipse interessem contigit; habenda tamen sides est vel in hoc, ut, qui crediderit, et speret. It is said there are some who can do so now; but I never have happened to meet with them; one would, however, believe it, if it were only for this reason, that he who believes that such things have been, may hope that they may be again.

110 ON IMPROVING THE MEMORY.

in the course of education. Let it therefore be considered, that a good memory *, according to a similitude of Erasmus, resembles a net so made as to confine all the great fish, but to let the little ones escape.

* Some persons seem to think, that a good memory confifts in retaining dates and minute particulars; but I believe, that though a reader remembers but few dates, and few minute particulars, he may yet retain all the necessary general ideas and valuable conclusions. He will see a wide and beautiful arrangement of important objects; while another, who stoops to pick up and preserve every trifle, will have his eyes fixed on the ground. It is not enough that the mind can reproduce just what it has received from reading, and no more; it must reproduce it digested, altered, improved, and refined. Reading, like food, must shew its effects in promoting growth; fince, according to a firiking remark of Epicletus, τὰ πρόβατα, δυ χόρτου Φέροντα, τοις ποιμέσιν επιδεικνύει, ΠΟΣΟΝ "ΕΦΑΓΕΝ' άλλά την νομήν ΈΣΩ ΠΕΨΑΝΤΑ, ΈΡΙΑ έξω φέρει η ΓΑΛΑ. Sheep do not show the shepherd how much they have eaten, by producing the grass itself; but after they have inwardly digefted the pasture, they produce outwardly wool and milk. EPICTETUS.

SECTION XII.

ON LEARNING GREEK, AND ON THE INTRODUCTORY BOOKS.

Primum igitur istis Græcæ linguæ osoribus ita responsum volo, omnem elegantem doctrinam, omnem
cognitionem dignam hominis ingenui studio, uno
verbo, quicquid usquam est politiorum disciplinarum
nullis aliis quam Græcorum libris ac literis contineri.
In the first place, I would inform the gentlemen who have
conceived a dislike to Greek, that all elegant learning, all
knowledge worthy the pursuit of a liberal man, in a word,
whatever there is of the politer parts of literature, is contained in no other books than those of the Greeks.

MURETUS.

A T is not furprifing that persons, who have had no liberal education themselves, should have no just idea of its extent
and value. Writing, arithmetic, a little
French, and a good deal of dancing, with
a very small portion of the first elements
of Latin, to enable the boy to say that
he once learned Latin, is deemed quite
sufficient, by the rich lower orders, to
form the literary attainments of a gentleman.

112 ON LEARNING GREEK, &c.

With respect to Greek, it is often thought superfluous. Indeed, the vulgar idea of Greek comprehends in it all that is dull, difficult, horrid, uncouth, pedantic, and useless.

In consequence of this ignorance, and these prejudices, we find the sons of opulent parents, whose circumstances would enable them to live a life of literary leisure, rendered incapable of it, by having been kept in their youth from the knowledge of a language most beautiful in itself, and the source of all that is elegant and ingenious.

I grant, that a superficial knowledge of Greek, like a superficial knowledge of Latin, or of other languages, is of little value. But why must the knowledge of it which a boy acquires, be superficial? Evidently from the trisling notions of the age, the ignorance of the parent, and his false ideas and prepossessions. The natural faculties of boys are as good now, as in times when Grecian literature was more generally and successfully cultivated.

I will venture to affirm, that a knowledge of the Greek will contribute greatly to adorn the gentleman, while it is effential

in a scholar. It will lead him to the fountain-head. It will enable him to judge of composition with taste. It will point out to him, with precision, the meaning of many words in the English language, which are daily used, and of far the greater number of technical terms in every art and science. The Greek authors are so celebrated, and have been so universally read, that one would think no man of fense and spirit would voluntarily forego the perusal of them. Homer, we all know, has always kept his place as the noblest writer whom the world ever produced. They who think they shall discover his transcendent excellence in any translation, will find themselves mistaken.

I am fure, an acquaintance with the Greek poets and philosophers * would be highly favourable

^{*} The Grecian commonwealths, while they maintained their liberty, were the most heroic confederacy that ever existed. They were the politest, the bravest, and the wisest of men. In the short space of little more than a century, they became such statesmen, warriors, orators, historians, physicians, poets, critics, painters, sculptors, architects, and, last of all, philosophers, that one can hardly help considering that colden period, as a providential event in honour

favourable to the prevalence of good sense and liberal sentiments, as well as of good taste. But I know how readily ignorance, indolence, and prejudice will oppose my doctrine. The present age is disposed to pursue compendious methods, which terminate in external and shallow attainments. And unless a timely check is given, the next age will be led to neglect solid improvements still more than the present; for as solid improvements become less generally understood, they will be less generally esteemed.

With respect to the best method of attaining to the knowledge of Greek, I own I am prepossessed in favour of that which already prevails in our capital schools, and whose utility has been proved by experience. The best Grecians of our country have been trained in the established manner.

Some innovators have however appeared in this department; and they have wished, that Greek might be taught previously to

of human nature, to shew to what perfection the species might ascend.

Now the language of these Greeks was truly like themselves, it was conformable to their transcendent and universal genius.

HERMES.

Latin.

Latin. Others have infifted, that Greek grammars written in Latin are abfurd, as they tend to increase the difficulty; but this objection falls to the ground if Latin is first

acquired.

Those who wish that Greek should be taught before Latin, are authorised in their opinion by the great Erasmus. Though I have a great respect for the genius and judgment of Erasmus, I must dissent from his opinion on this subject. My reason for infifting that Latin should be first taught is, that Latin is indisputably more univerfally useful than Greek *; and that many who ftay at school only to the age of thirteen or fourteen, are enabled to carry away with them a knowledge of Latin, which, though very fuperficial, may yet be ferviceable; whereas, if Greek only had been taught them, they might indeed have made fome proficiency in that, but they would have been totally ignorant of Latin; and I believe their Greek without Latin would be of little value. Every experienced scholar will coincide with my fentiments on this fubject, and there is little danger that

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^{*} Ad usum Latina lingua potior est; ad doctrinæ copiam Græca. For common use Latin is preferable; for the purposes of extensive learning, Greek. MURETUS.

the present method should be reversed in public, though it may sometimes in private tuition.

There are various grammars, all strongly recommended by their editors, as containing fomething superior to all that preceded their publication. I prefer either the Eton, or that published by Grant, and afterwards by Camden, for the use of Westminster school. Dr. Ward's edition of this is printed with a type and paper which greatly recommend it; for a beautiful type in Greek books intended for the use of schools, is found to be very advantageous. I select this grammar for the sake of uniformity. It has been long and successfully used.

On first going over the grammar, I would recommend an attention only to the principal parts of it. An application to the minuter particulars*, on first entering on the study of a language, certainly impedes the scholar's progress. When the declensions of the nouns and pronouns, and the formation of the verbs, are once learned, I advise

^{*} Vulgo multa inferciunt grammaticæ planè philofophica, quæque a tenerâ ætate intelligi nequeunt. Vossius.

that the scholar shall begin to read one of the chapters of St. John's gospel in the Greek Testament. The Greek of this evangelist is remarkably easy; and I know of no book whatever fo well calculated to initiate a boy in the Greek language, as the Greek Testament. I do not fay, that the style is the purest and most elegant; but I think, at that early period, when Greek is read only to exemplify grammatical rules, purity and elegance are less required than perspicuity. After ten or twelve chapters shall have been carefully read, I would let the student begin St. Luke, whose Greek is allowed to be better than St. John's. At this time, I would wish the scholar to begin his grammar again, and go through it with great accuracy. That which will now be read in it, will be perfectly understood, and its use fully ascertained. When the greater part of St. Luke shall have been read, and its grammatical construction, and its particular words analysed, let the scholar begin fome work of Xenophon, still repeating a portion of his grammar every morning. This will foon pave the way to Demofthenes and Homer; and when these are I 3

once

once understood, which I imagine, with diligence and good abilities, may be very foon accomplished, the scholar will be able of himself to pursue his studies in the Greek language, as far as he shall chuse to proceed. And indeed I have no doubt, but that he will chuse to proceed as far as he can, if his lot in life allows him leifure. For the pleasure he will feel, when once he enters deeply into the fine authors of antient Greece, will lead him to prefer them to all others. He will then find, that the preference given to them by all preceding ages, is not the effect of mere prejudice, as is supposed by the superficial student in Greek, who has never read enough to enable him to taste their excellences.

Though my principal argument in recommending the study of Greek, is derived
from its native excellence; from the opportunity it offers of enlarging and ennobling
the human mind, by laying open the writings of the Greek philosophers, poets, and
historians; yet it may not be improper to
add, for the sake of those who seek prosit,
according to the vulgar idea of the word
prosit, from liberal studies, that the knowledge of the Greek greatly sacilitates the
practice

practice of some lucrative professions. I cannot understand how it is possible for a physician to acquit himself with tolerable credit, unacquainted with Greek. Almost all the terms he uses are Greek words, written in Roman characters. The subordinate practitioner in medicine would find his employment much easier and pleasanter, and his character more respectable, if he were instructed in the meaning of the words which he every day uses, and which he cannot clearly and fully understand, without knowing the language whence they are immediately and without alteration transplanted*.

Some late writers, however, who have censured the established modes of education with all the freedom of dogmatical

One may add, that the professors and subordinate practitioners in the law also appear to great advantage, when they have enjoyed the benefits of an education not nominally, but truly, liberal and learned. It would not then be said, as Milton expresses it, "that they are allured to the trade of the law, grounding their purposes not on the prudent and heavenly contemplation of Justice and Equity, which was Never taught them, but on the promising and pleasing thoughts of litigious terms, fat contentions, and flowing sees." Milton's Tractate.

I 4 dictation,

dictation, have hinted, that Greek is utterly unnecessary. One of them in plain terms informs us, that it can be neither useful nor ornamental. He recommends it to all who are not to be divines or phyficians, " not to waste so much time, as " even to learn the Greek alphabet "." Such a doctrine as this will often be well received, fince both ignorance and indo. lence will be ever ready to vote in its favour. The attachment of many to fingularity, will lead them to adopt almost any new and plaufible opinion, when advanced with confidence. But to the prevalence of fuch ill-grounded notions, we may attribute much of the levity, and the fuperficial knowledge, which difgrace fome of those ranks among us, who used to be early initiated in the wisdom of the antients, through the medium of the fine language of antient Athens, as well as antient Rome.

The opposers of the established modes, and the enemies to Greek, have seldom been solid scholars; and some have ven-

^{*} Yet even Rousseau confesses, that the understanding is greatly improved by learning languages; supposing that they were not in themselves useful.

tured to fuspect, that they have been guilty of a common practice, that of condemning what they do not understand *.

Damnant quod non intelligunt. They condemn what they do not understand. QUINTILIAN.

In answer to the contemners of Greek, I will again cite a passage or two from a truly elegant modern Latin writer. Aiunt Græcam Latinamque linguam jampridem MORTUAS esse. Ego vero eas nunc demum non tantum VIVERE et vigere contendo, sed firma valetudine uti, postquam esse in potestate plebis desiêrunt .- Prædicere poslumus, si homines nostri paulò magis Græcas literas negligere cæperint omnibus bonis artibus certissimam pestem et perniciem imminere. Hoc si isti aut videre per inscitiam non queunt, aut agnoscere propter inveteratum in Græcos odium nolunt; persistant sanè in sententia sua; nobis ignoscant, fi quo in studio plurimum operæ posuimus, ab eo non facile abducimur; fed et ejus dignitatem confervare nitimur, et quas ex eo utilitates percepisse nobis videmur, eas cum aliis communicare conamur. - Necesse est in crassissima rerum ignoratione versari eos qui PRÆSIDIO INTERPRETUM freti Græcæ ac Latinæ linguæ studia negligunt. They tell us that Greek and Latin are DEAD languages. But I maintain that they are not only ALIVE, but that they are in high health now at last, fince they have ceased to be in the power of the vulgar. - I may venture to predict, that if our countrymen should go on a little longer in the neglect of the Greek, inevitable destruction awaits all the valuable arts. If they cannot see this through ignorance, or will not acknowledge it through prejudice against the Grecians, truly let them persist in their opinion; but let them pardon us, if we refuse to relinquish a study to which we have applied:

applied; if we endeavour to preserve its dignity, and to communicate those advantages to others, which we think ourselves have derived from it. They must be grossly ignorant, who neglect Latin and Greek, relying on the assistance of translators.

Murerus.

If any are still of opinion, that the learning of Greek is too heavy a burthen for those boys who are born to a fortune, and to whom it is not necessary as a profestional accomplishment, let them consider, that many ladies have learned Greek for the pleasure of it. them recollect the names of Mrs. Carter, Madame Dacier, Lady Jane Grey, and many others living and dead. . . "I found her," (Lady Jane Grey) fays Ascham, " in her chamber, readinge Phædon Platonis in Greeke, and that with as much delite, as some jentlemen would reade a merie tale in Boccace. . . . I asked her why she would leese such pastime in the parke? Smiling, she answered me, " I wisse all "their sport in the parke is but a shadoe to that pleasure that I find in Plato. Alas! good folke, "they never felt what trewe pleasure ment. . . . " My booke hath beene fo much pleasure, and bring-" eth daily to me more pleasure and more, that, in re-" spect of it, all other pleasures, in very deede, be " but trifles and troubles unto me." To the boys or men who are afraid to enter on fuch studies, we might fay, to shame them, O verè Phrygiæ, neque enim Phryges! if the Phrygiæ did not often in the present age excel the Phryges in learning, as they confessedly do in virtue.

SECTION XIII.

ON MAKING A PROFICIENCY IN GREEK.

And thus is the Greek tongue, from its propriety and universality, made for all that is great, and all that is beautiful, in every subject, and under every form of writing.

Hermes.

THOSE who are ready to acknowledge the excellence of the Greek language, are deterred from its pursuit by ideas of its difficulty. They affert, with some truth, that sew make such a prosiciency in Greek, as to derive all the advantages from it which it might afford, and that they do not often find in the world, those who can read it with ease or pleasure.

With respect to its difficulty, it is certainly a copious language. It requires much and various reading, to gain a competent knowledge of the primitive or radical words *. But it is also a language which abounds in compounds and deriva-

^{*} Yet the Greek roots have been computed not much to exceed three thousand.

tives, the meaning of which may be eafily known, by knowing the simple and original words. He who has acquainted himfelf with a small number of the most useful radicals, will be able, with a little fagacity, to discover the meaning of many words in a book written on a familiar and obvious fubject. By reading fuch a book, he will probably find his knowledge of original words in some degree increased. He goes on to one less easy. His knowledge of the language is enlarged by infensible gradations, and at last acquires a deep and a mafterly skill, without much painful labour. He may felect fuch authors as will amuse him as he proceeds, and, like a pleafant companion in a journey, be a substitute for a vehicle.

I will point out a few authors, with the order in which they may be read. I dictate not; for the books and the order may be changed, with great propriety, by a better judgment. But as I write a practical treatife, I must descend to particulars. I prefuppose, that a progress has been made in the Greek grammar, and in the Greek Testament.

The works of Xenophon are in general remarkably easy. The sentences are short, and the ideas familiar. I will not now descant on the sweetness of his diction, and his other beauties. I will only advise, that either his Memorabilia, his Cyropædia, his Anabasis, his little but elegant treatises on the Character of Agesilaus, and the Spartan and Athenian Polity, may be read immediately after the Greek Testament, or with it.

The Dialogues of Lucian are too entertaining to be omitted. The Greek is pure, but rather more difficult than that of Xenophon. They may be read after fome progress has been made in Xenophon. But as morality is of great importance in early youth, and as it may be learned in great perfection from the Greek authors, I wish that a very particular and very long attention may not be paid to Lucian at fchool, though his wit and his language are highly excellent. To accustom boys to laugh at every thing ferious, may have an ill effect on their future conduct. I wish Epictetus, and the Table of Cebes. and all the Socraticæ Chartæ exhibited by Plato and Xenophon, to be more frequently quently and more attentively read than the works of the laughing Philosopher.

When these books are once properly studied, the scholar should be immediately advanced to the highest class of Greek school literature, to Homer, Plato, and Demosthenes. Neither should he be contented with reading only a few passages, but should go deeply into them, study them with great and long attention, and receive such an impression from them as shall induce him to read them again when he leaves his school, and to make them the companions of his life. Their conversation will exalt his sense, and give him dignity.

At school, it is impossible to go through the works of a very voluminous author, neither is it required. It is the business of the school to qualify the student to go through them by himself. Selections are therefore published for the use of schools. But I am forry to observe, that the knowledge of many never extends beyond these selections. They judge of Plato from Foster's edition, of Lucian from Kent's, of Demosthenes from Mounteney's. Though these and similar selections may be very judicious, and quite sufficient in schools,

yet I would by no means wish the scholar to confine his curiosity within so narrow limits. Let him dig the mine deeper * and wider, and he will find treasure in abundance. Let him ascend higher, and he will view a prospect no less beautiful than extensive.

I wish an improvement to be made in the method of reading Greek; but there is little reason to suppose, that my wish will be accomplished. I wish to see editions of Greek authors univerfally used in schools, without Latin translations. For my own part, I am convinced, that the practice uniformly adopted for many ages, of giving a Latin translation of Greek books, is the principal reason that Greek has been less generally understood than Latin. Not but that some have proceeded successfully, notwithstanding all impediments; and I believe at prefent, and in our own country, Greek is well understood. Several living writers have given indubitable proofs of their excellence in it; among whom may be most honourably enumerated the philological Observer on Suidas. If we look back, we shall find a numerous and distin-

^{*} Approfondissez.

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guished train, who, while they adorn the literary annals of our nation, afford most animating examples for the aspiring student of the present age*.

• I will take the liberty of quoting another passage from Hermes, before I leave this subject:

"It were to be wished, that these among us, who either write or read with a view to employ their liberal leisure (for as to such as do either from views more fordid, we leave them, like slaves, to their destined drudgery)—it were to be wished, I say, that the liberal (if they have a relish for letters) would inspect the finished models of Grecian literature; that they would not waste those hours which they cannot recal, upon the meaner productions of the French and English press; upon that sungous growth of novels and of pamphlets, where, it is to be feared, they rarely find any rational pleasure,

" and more rarely still any folid improvement. "To be competently skilled in ancient learning, is by no means a work of fuch insuperable pains. "The very progress itself is attended with delight, " and refembles a journey through some pleasant country, where every mile we advance new charms " arife. It is certainly as easy to be a scholar, as a gamester, or many other characters equally illibeer ral and low. The same application, the same quantity of habit, will fit us for one as completely " as for the other. And as to those who tell us, " with an air of feeming wisdom, that it is men, not books, we must study to become knowing; this I have always remarked, from repeated experience, to be the common confolation and language of " dunces."

SECTION VIII.

ON THE STUDY OF THE ENGLISH

Ut ipse ad meam utilitatem semper cum Græcis Latina conjunxi, neque id in philosophia tantùm, sed etiam in dicendi exercitatione seci, idem tibi censeo saciendum, ut par sis in utriusque orationis sacultate. As I have always, with great advantage to myself, united the study of books in my own language with Greek books, and that not in philosophy only, but also in eloquence; so I think you should do, that you may be equally excellent in both languages. Cic. to his Son.

To be well acquainted with one's native language, is nothing to boast of; but not to be well acquainted with it, is a great disgrace. Idem.

MANY parents are of opinion, that, while their fons are learning Latin, they are making no improvement in English. They are mistaken. It is impossible to learn the Latin grammar, without acquiring a valuable knowledge of grammar in general, and consequently of the English grammar. But it must be confessed, that many particulars of the English grammar cannot be learned, but by a particular application to it; and it is certain, that this

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has been long neglected in the most approved schools.

English undoubtedly ought to form a great part of an English gentleman's education. I think at the same time, that is a boy has made a good proficiency in classical learning, he will be able of himself to make up for the want of particular instruction in this point, if he chuses to apply to it. Good sense, good company, and reading good authors, with a knowledge of grammar in general, will commonly make a scholar completely master of his own language. Several of our best writers were educated at public schools, where I believe the English grammar was not taught. They acquired their skill by private and subsequent study.

To comprehend it, however, among the other objects of scholastic pursuit, tends to render the plan of education more complete. It is indeed very desirable; for I have known boys, who, though they could write Latin grammatically, were unable, for want of this part of instruction, to compose an English letter on a familiar subject without incorrectness, much less with elegance; and even some celebrated writers in English have

made egregious mistakes in English grammar.

I need not point out the proper Introduction. Every one will anticipate me in chusing Lowth's. Some parts of it are unavoidably too difficult for a child's comprehension. Ash's introduction to it, adapted to the use of children, may be sometimes used with great advantage.

The best method of teaching the English grammar, is, I think, after having gone through Lowth, to cause to be read by one of the class, a passage of one of Addison's papers in the Spectator, and then to parse it accurately in the manner in which a Latin or Greek lesson is usually analysed. All violations of grammar, and all vulgarisms, solecisms, and barbarisms, in the conversation of boys, must be noticed and corrected.

To confirm their improvements in English, boys must compose in it, as soon as they are capable of invention. Indeed this is usually done in public schools, and the advantages of it are univerfally felt. Many boys go to public schools, who are defigned for commercial life. The little Latin they learn by the age of thirteen or fourteen,

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when

when they fometimes leave school for the accompting-house, may not be of great service to them; but the habit of composing in English, will enable them to write letters with ease and with accuracy; an acquisition, for which they will be obliged to their school as long as they live; an acquisition, which will distinguish and adorn them more than any of the accomplishments usually called merely ornamental.

I would comprehend in the plan of inftruction in English, the doctrine of English versification, as well as of prosaic composition. The various metres should be explained; and such a manner of reading them pointed out, as tends to display their

beauty and melody.

I would advance a step higher. I wish to insuse not only a grammatical, but a critical knowledge of the language, and its authors. To the senior boys the beauties and desects of style should be shewn. The opinions of judicious critics on our poets, historians, orators, and moralists, should be laid before them and discussed. They should be taught not to read every thing that salls into their hands, but to select their books with judgment. They will thus acquire not

not only grammatical accuracy, but taste; a quality, which will furnish them, during life, with pleasure pure and refined; to be able to relish which, will characterise the true gentleman independently of fortune.

As English cannot always conveniently be read in schools, and during the school hours, it must be read in private by boys who wish to acquire a perfect knowledge of it. To complete the grammatical and theoretical skill which is taught by the instructor, let the pupil read the most elegant compositions in the English language. Fame will usually point these out; but lest she should err, as she sometimes does, the advice of the living instructor must be sought and sollowed.

Though the study of a vernacular language is of high importance; and though some instructors * have endeavoured to persuade their countrymen, that it is sufficient for all the purposes of life; yet the education of him who has been confined to it,

ERASMUS.

^{*} Plerique mera deliramenta pueris inculcant, tamen Dii boni, quem non illi Palæmonem, quem non Donatum præ se contemnunt? idque nescio quibus præstigiis mirè essiciunt, ut stultis materculis et idiotis patribus tales videantur quales ipsi se faciunt.

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will be greatly defective. It may with truth be afferted, that, notwithstanding his attention may have been directed to this single object, he will never comprehend it so well as he will who is conversant in the antient languages. The mere English scholar will often be obliged to turn over his English Dictionary, and, after all, will acquire but an imperfect idea of the many words which are directly derived from the Latin or the Greek.

^{*} And as to the objection, that boys are long employed in learning mere words and terms, and unintelligible rules, while they are learning Latin, an objection which is triumphantly urged by every innovator, we may fay in the words of Felton, "A boy will be able to repeat his Latin Grammar over two or three years before his understanding opens enough to let him into the reason of the rules; and when this is done sooner or later, it ceasest to be jargon; so that all this clamour is wrong-sounded; . . . and therefore I am for the old way in schools still, and children will be furnished there with a stock of words at least, when they come to know how to use them."

SECTION XV.

ON THE PREPARATION FOR A MERCANTILE

Τὸ μὲν αργύριον, ἐστὶ κοινόν τι πάντων ἀνθεώπων κτημα. τὸ δε καλὸν, κὰ προς ἔπαινον κὰ τιμὴν ἀνῆκον, θεων κὰ των ἔγις α τόυτοις πεφυκότων ἀνθεων ἐστι. Money indeed can be poffessed by any sort of man whatever; but the HONOUR-ABLE, and that which leads to praise and glory, is peculiarly the property of the gods, and of men who come nearest to them.

Polybius.

Discunt in partes centum deducere—

At hæc animos ÆRUGO, &c. HORAT.

Our youth, proficients in a nobler art,
Divide a farthing to the hundredth part.
Well done, my boy, the joyful father cries,
Addition and subtraction make us wise.
But when the rust of wealth pollutes the soul,
And monied cares the genius thus controul,
How shall we dare to hope, &c. FRANCIS.

A Great wit of antiquity, no less remarkable for the liberality of his mind, and his knowledge of the world, than for his excellence in poetry, has censured the education which is confined to arithmetic. He has suggested, that the mind, from a constant attention to pecuniary and mercantile computations in early youth, con-

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tracts

tracts a degree of rust totally destructive of There is certainly fome truth in genius. his observation; but it must be considered, that our country differs from his in many effential particulars. Arms and arts were the chief objects in Rome; but Britain, from her situation and connections, is naturally commercial. Commerce in Britain has acquired a dignity unknown in antient times, and in other countries of Europe. Those who have been engaged in it have added a grace to it by the liberality of their education. This has introduced them to the company of those to whom their fortunes made them equal; and they have appeared in the senate, and in society, with peculiar grace and importance.

I mean then, in this section, to advise, that those who are destined to a commercial life, may not devote their time and attention, exclusively, to penmanship and to arithmetic. In whatever degree these excellences may be possessed, they will never exalt or refine the fentiments. They will never form the gentleman. They are the qualifications of a hireling scrivener, and are at this time in possession of some of the lowest and meanest persons of the com-

munity.

But I would not be misapprehended. I know the value of a legible and expeditious hand, and the beauty of arithmetic as a science, as well as its use as a practical qualification *. They are absolutely necessary to the merchant; they are highly useful to all. My meaning is, that they should not form the whole of education, nor even the chief part of it, even when the student is defigned for mercantile life. For what is the proposed end of a mercantile life? The accumulation of money. And what is the use of money? To contribute to the enjoyment of life †. But is life to be enjoyed with a narrow and unenlightened mind? If it is, what must be the enjoyment? It must be low, and difgraceful. A rich man,

* Numerorum notitia cuicunque primis saltem literis erudito necessaria est. The knowledge of numbers is necessary for every one who is acquainted with the first elements of learning. QUINTILIAN.

Arithmetic, indeed, when studied as a science for its own sake, assumes new grace, and furnishes a fine exercise for the mind in its sayourite employment, the pursuit of truth.

† In order to which it is necessary to have acquired a fort of knowledge, δυ την περί του ZHN, αλλά την περίς τὸ ΕΥ ZHN. Not that which regards mere animal life, mere eating, drinking, &c. but that which contributes to WELL LIVING—the pleasures of a reasonable nature.

Qui uti scit ei bona. Riches are goods to him alone who knows how to use them. TERENCE.

without liberal ideas, and without some share of learning ‡, is an unfit companion for those in the rank to which he is advanced; a melancholy consideration, that after all the toils and cares of business, when a man has acquired a princely fortune, he must be excluded from the society of men of equal condition, but superior education, or be ridiculous in it; that he must be unfit for parliamentary or civil employments, though his influence may gain admission to them!

I really do not discourage an attention to writing and arithmetic. If I did, my judgment would condemn me, and I should raise a very numerous party, who would not fail to be clamorous against my doctrine. My advice, which I offer with unaffected deserence, is, that those who are intended for a genteel line of commercial life, should bestow at least as much attention on the cultivation of their minds as on mechanical attainments, or on a mere preparation for the superintendence of an accompting-house.

This furnishes a supply for the evil days of old age.

There

There is time enough for the accomplishment of both purposes, in the course of an education properly conducted, and long enough continued. At our best and most respectable grammar schools *, opportunities are usually afforded for improvement in writing and in arithmetic. Many instances might be produced to shew, that the classical and the mercantile discipline have proceeded with equal success. It is indeed true, that the writing of those exercises

* These are sometimes avoided, from an idea that they are expensive. I believe they are seldom more fo than other reputable schools. Ascham, speaking of the folly of parents in sparing expence in the education of their fons, though not in other trifling or vicious matters, fays, "It is pitie more care is had to find out rather a cunnynge man for their horse than a cunnynge man for their children. They fay nay in worde; but they do so in deede. For to the one they will gladlie give a flipend of 200 crownes by the yeare, and loth to offer to the other 200 shillings. God, that fitteth in heaven, laugheth their choice to skorne, and rewardeth their liberalitie as it should; for he fuffereth them to have tame and well ordered horse, but wilde and unfortunate children; and therefore in the ende, they find more pleasure in their horse than comforte in their children." ROGER ASCHAM.

Τίθει μαΓείςω μιᾶς δέκ', ίατςῶ δραχμήν, Κόλακι, τάλαντα πέντε, συμβουλφ καπνον Πόςνη τάλαντο", ΦιλοσόΦφ τειώβολον.

CRATES, as quoted by Upton on Ascham.

which

which are indispensably required in a clasfical course, retards the acquisition of a fine hand, because it is usually done in a careless and hasty manner. But it might be done otherwise. Granting that it cannot, yet furely one would abate fomething from the excellence of a flourish, for the fake of acquiring ideas, and elevating the mind with noble fentiments. Is it worth while to forego the improvement of taste and literary genius, for the fake of forming a stroke in a letter with greater elegance, though not in the least more legibly; for the fake of acquiring a mechanical habit in very extraordinary perfection, in which, after all, the scholar will often be surpassed by the lowest apprentice, or the meanest clerk of a petty office?

I know it will be faid, that boys who are destined to reputable merchandize, are usually taught Latin. How are they often taught it? They are often placed at a school where the master teaches it not †.

He

Quintiliano
Ut multum? duo sufficient. Res nulla minoris
Constabit patri quam filius?

Juv.

[†] Cheapness is the first object with many in selecting a school.

He professes to teach only writing, arithmetic, and mathematics; but to complete his plan, he hires an affistant to teach Latin. The principal share of time and attention is devoted to writing and arithmetic. The parent desires it, and the master naturally gives it the greatest attention. Seldom any thing more than the first elements of Latin are taught, and these, it may reasonably be supposed, in a very su-

Ο Κρατης έμεῖνος ὁ παλαιὸς έλεγει, ότι ἔιπερ άρα δυνατόν ήν, αναβάννα έπὶ τὸ μετεωρότατον της πόλεως ανακραγείν μέρος. Ω αιθρωποι, ποι Φέρεσθε, διτίνες χρηματών μεν κτήσεως περί πάσαν ποιεισθε σπουδήν, των δί υιεων, οίς τάυτα καταλειψετε, μικρα Φροντίζετε; . . . πολλοί δε, είς τοσούτον των πατέρων προδαίνουσι Φιλαργυρίας άμα και μισοτεκνίας, ώσθ, ίνα μή πλέιονα μισθόν τελέσειαν, ανθρώπους τους μηθενός τιμιους αιρούνται τοις τέχνοις παιδευτάς. Crates, the old philosopher, often used to say, that if it were possible to make them bear, he would get up to the top of the highest pinnacle, and cry out with a loud voice, "Good people, whither are you going in such haste, ye who apply yourselves so earnestly to get money, but who take but little thought for your children, to whom you must leave it all?" - Many fathers, continues Plutarch, have arrived at fuch a love for money, and fuch an indifference for their children, as, for the fake of cheapness, to chuse such instructors for their sons as are good for nothing. "EYΩNON aua I av διωκοντες. Looking out for one of whom ignorance may be had a pennyworth. PLUTARCH.

perficial manner. The boy leaves his school at the age of sourteen. He writes a fine hand, and casts accounts to admiration. His Latin he soon forgets; for he was never taught to dwell upon it as of great importance; and in general what he knows of it is so little, that it is scarcely worth remembrance.

When he has acquired his fortune, which he may very well-do, with little other knowledge but that of addition and multiplication; though he prides himself on having had a liberal education; yet he acknowledges, that he has found little advantage from the classics, and holds them in low estimation *. He declares, that a fon of his shall adhere to the four first rules. He feldom looks beyond the circumscribed horizon of the accompting-house, even when admitted into the council-chamber; and he contributes, both by his discourse and example, to bring the classical mode of education into difrepute. He pretends to have been trained according to its rules,

^{*} This disesteem may be accounted for by the old observation, Ignoti nulla cupido est. We have no defire for that which we know nothing about.

and grounds his pretentions on the very little of Latin grammar which he very imperfectly learned, in a very fhort time, when his attention was almost confined, both by parental and preceptorial authority, to a mechanical attainment, and to a single science. I need not use argument in recommending the study of French and Geography to the intended merchant. Their obvious utility is universally understood.

It is well known, and much to be lamented, that the shafts of wit and ridicule have often been successfully thrown at city magistrates, and other public characters, whose offices * ought to secure respect. This unfortunate circumstance has been en-

Pericles supported a public character in a free city with great dignity. Ο δὶ πλεῖς α Περικλεῖ συγ ενόμενος; καὶ μάλιστα περιθεὶς "ΟΓΚΟΝ ἀυτῷ κ) Φρόνημα δημαγωγίας ἐμβριθέστερον, ὅλως τε μετεωρίσας κ) συνεξάρας τὸ ἀξίωμα τοῦ ἤθους, 'Αναξαγόρας ἦν ὁ Κλαζομένιος, ὁν ὁι τότ ἀνθρωποι ΝΟΥΝ προσηγορευον. But he, who was most conversant with Pericles, and most contributed to give him a GRANDEUR OF MIND, and to make his high spirit for governing the popular assemblies more weighty and authoritative; in a word, WHO EXALTED HIS IDEAS, and raised, at the same time, the dignity of his behaviour; the person who did this was Anaxagoras the Clazomenian, whom the people of that age used to call NOYE, or Mind.

PLUTARCH, quoted by Harris.

tirely owing to that defect in their education, for which their wealth could never compensate. Though they ought to qualify themselves for the desk; yet they should recollect, that they are not to remain there always; but should let their minds be early imbued with that elegance, which will remain with them, and constitute them gentlemen, whatever may be their employment †.

† Great statesmen, and men who have transacted eivil business with honour and authority, have usually been polite scholars and philosophers; witness Scipio, Cicero, Cato, Brutus, Marcus Antoninus, Sir Thomas More, Sidney, Raleigh, Temple, Grotius, De Witt, and many others.

Vide Philosoph. Arrangements.

Homines rerum gerendarum gnari, ad negotia exequenda idonei fortasse sunt, et in specialibus judicio non malo utuntur. Verum consilia de summis rerum, eorumque inventio et administratio recta felicius a literatis promanat. Mere men of business are perhaps well enough qualified to manage common affairs, and in a few particulars have a pretty good judgment. But counsels of high moment, and the proper invention and execution of them, succeed best in the bands of men of letters.

Lord Bacon.

e communication and their communication of

SECTION XVI.

ON LEARNING FRENCH AT SCHOOL.

Fas est et ab hoste doceri.

E'en from a foe instruction may be sought. Ovid.

HE French language abounds with authors elegant, lively, learned, and classical. I do not see how a scholar can dispense with it. To be ignorant of it, is to cut off a copious source of amusement and information. I need not expatiate on its utility to the man of business, and the ornament it adds to the accomplished gentleman. Its use and its grace are sufficiently understood.

But whether boys should begin to learn it so early as they sometimes do, admits of doubt. I need not observe, that the lapse of time is necessary to mature the mind as well as the body. Like the body, it may, at a very early age, be overladen and contracted in its growth. I would therefore begin with the most important object, and lay a good foundation. The Latin grammar I consider as the most important object

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at that age; and as the avenue to future improvements. Let not the scholar then be introduced to French till he has made a considerable progress in the knowledge of the Latin grammar *.

At the age of ten or twelve, and before if the boy has abilities, this preparation may be in a great measure completed. The knowledge of a few Latin words, as well as of the grammar, will contribute greatly to facilitate the acquisition of French.

French should by all means be taught grammatically. And when the pupil has not learned the Latin grammar, he must begin with the first elements of the French, and go through them accurately; for some grammar must be learned with accuracy. But when he is acquainted with the parts of speech, and the general principles of gram-

^{*} He who has learned the Latin grammar perfectly, will find French incredibly facilitated. Mr. Richard Carew, who wrote a paper on purpose to discountenance the usual methods of learning Latin, by the grammar, &c. informs us, that "he learned more French among the natives in three quarters of a year, than he had done Latin in thirteen"... But he is obliged to confess, though very unwillingly, that "the use of his Latin grammar did something help him."

RICHARD CAREW'S true and ready Way.

the

mar in all languages, which he will be by learning the Latin grammar, I cannot see any necessity for going over the same ground in a French grammar; which, however, is not uncommonly required, to the great impediment and consusion of the student.

It will therefore require judgment in the French master, to select such parts only of the grammar as are absolutely necessary. These are of themselves sufficiently numerous.

I will likewise recommend it to him to introduce the student to reading an easy author, as foon as the nouns, pronouns, and regular verbs are learned. This early entrance on reading authors greatly accelerates the progress in the French language, and, indeed, in all languages. The fubject matter of a book, especially if it be narrative and entertaining, alleviates the labour of acquiring the knowledge of a new language. But when the boy is confined during fix or twelve months to the dry rules of a grammar, he is naturally induced to hate the study of a language, which presents to him nothing but irksome toil. The perusal of an author not only makes

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the study pleasant, but also illustrates and fixes in the mind the rules of grammar.

I believe the greater number of parents wish their fons to learn French, chiefly that they may be enabled to speak the language. This is certainly a valuable attainment *; but I think an ability to read and to tafte the beauties of the celebrated French writers, is also valuable. If he can learn to do both in perfection, it is doubtless most desirable. But I have observed, that the French conversation of many boys, dismissed as completed from celebrated French schools, has been but a barbarous jargon. To learn to fpeak French with real elegance, and with fluency, it will be necessary to give it the greatest portion of time and attention, or to refide fome time among the natives. To read it with ease and critical accuracy, may be foon acquired with moderate application; and it is, in every respect, a very eligible acquisition.

^{*} It enables the boy to transact mercantile business, and facilitates the acquisition of money; and is, for that reason alone, valued by many parents, who are not aware that παιδία κεφάλαιον των κτημάτων. Children are the chief of our posessions.

CHRYSOSTOM.

There is no necessity to point out the proper books to be read in the study of the French language. Those which are commonly used in places of education, are for the most part proper. They are Gil Blas, Telemachus, and a sew others, both entertaining and well written. I will only give one caution; and it is, that none of Voltaire's books be admitted too early. Let the student, when his judgment is mature, select those books which he most approves, whatever they may be; but let not the young mind be poisoned, on first entrance into life, by the obtrusion of sceptical writings upon its attention.

There was a time when even profound scholars, and celebrated writers, were unacquainted with French; but it is so generally studied and understood in the present age, that to be ignorant of it is both a disgrace and a disadvantage. It ought seldom to be omitted in education; for to the man of business it is always useful*, and often necessary.

^{*} The obvious utility of French in the transactions of the world, induces all parents to wish their sons to acquire it. Many of them are not so anxious concerning Latin and Greek, and other elegant pursuits. They ask, where lies the profit and the gain of these?

necessary. To the scholar it is the source of pleasure and improvement. But yet it will not supply the place of classical learning; and it is a happy circumstance, that in most of the seminaries originally consecrated to the study of the antient authors only, opportunities are now afforded for the acquisition of an elegant and useful modern language *.

In answer to them, I will again cite the words of the excellent author of Hermes, speaking of some sciences.

"Every science whatever," says he, "has its use. Arithmetic is excellent for the gauging of liquors; geometry, for the measuring of estates; astronomy, for the making of almanacks; and grammar, perhaps,

for the drawing of bonds and conveyances.

formething better than this, we may answer, and assure them from the best authorities, that every exercise of mind upon theorems of science, like generous and manly exercise of the body, tends to call forth and strengthen nature's original vigour. Be the subject it-self immediately lucrative or not, the nerves of reason are braced by the mere employ, and we become abler actors in the drama of life, whether our part be of the busier, or of the sedater kind."

* Italian is very defirable to a scholar; but it is not usually taught in schools. He that understands French and Latin will be able to teach it himself, for it is very easy to read and understand it, if not to speak it.

SECTION XVII.

ON THE ORNAMENTAL ACCOMPLISH-MENTS.

Quibus in rebus duo maxime fugienda sunt, ne quid effeminatum aut molle, et ne quid durum aut rusticum sit. In which, two things are principally to be avoided; the effeminate or the soft; the rough or the rustic manner.

CIC.

of the value of accomplishments which contribute to exterior grace. They are in their nature such as strike the eye of the beholder upon intuition. They render the impression received on the first sight of a person, savourable to his general character, and they are therefore universally pursued. They ought to be pursued, but not without restriction.

They are often considered, even by the parent as well as by the child, as of the first importance; as more likely to contribute to good success in the world, than solid merit. If this is really the case sometimes, and I am sure it is not always; yet it surely ought not to be so, and the resormation should begin in the rising generation.

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Boys

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Boys therefore should be taught to value external graces only in a subordinate degree. Great care must be taken, that they may not be viewed in so favourable a light as to appear capable of becoming the substitutes of moral and intellectual excellence. The too high estimation of the ornamental qualifications is injurious to the individual, and to the community. It causes a neglect of serious and useful pursuits, such as are necessary to the welfare of both these; and it introduces general ignorance, want of principle, levity of mind and behaviour, irreligion, and immorality.

When the boy is once taught to esteem religion, learning, truth, benevolence, and a power of becoming useful to himself and others, as they ought to be esteemed, as qualities which do honour to human nature, and exceed all the little arts of pleasing by external deportment, as much as a reasonable nature exceeds the bestial; then let him be introduced to the study of those arts, whose true use and end are to cause virtue, which is lovely in itself, to appear more amiable *.

^{*} Οπαν φύσει το κάλλος ἐπικοσμῆ τζόπος Χρηστὸς, διπλασίως ὁ σεροσιών ἀλίσκεται.

With these ideas in his mind, let the boy learn to dance *. It will contribute to his health, and to his growth. It will give the human form, in the embellishment of which, nature has bestowed peculiar care, the power of displaying its natural beauty and symmetry †. It will strengthen the limbs, and render them sit for their proper exer-

When the fair form, which nature gave, is graced
With virtuous manners, then whoe'er draws near
Is doubly captivated.

Menander.

* Neque enim gestum componi ad similitudinem saltationis volo, sed subesse aliquid, in hâc exercitatione puerili, unde nos, non id agentes, surtim decor ille discentibus traditus prosequatur. I would not have him get a habit of walking as if he were dancing; but yet I would have something remain with him from having learnt to dance, which, without his thinking of it, may steal upon him and give him an easy gracefulness.

QUINTILIAN.

Ut recta sint brachia, ne indoctæ rusticæque manus, ne status indecorus, ne qua in proferendis pedibus inscitia, ne caput oculique ab alia corporis inclinatione dissideant.

IDEM.

† Ότε αν ξυμπίπτη εντε τη ψυχη καλα ηθη ενόντα, κζεν τω είδει όμολογοῦντα εκείνοις, κζ ξυμφωνοῦντα, του αυτοῦ μετέχοιτα τύπου, τουτ αν ειη κάλλισον θεαμα τω δυναμένω θεάσθαι. If there should be a coincidence of beauteous morals in the mind of any one, and of appearances in his form corresponding to them, in harmony with them, and participating of the same original stamp,—this would be a most beautiful sight to him who is able to see it. PLATO.

tion.

tion. A skill in the art, independent of other advantages, is desirable, as it enables young people to join in a diversion, which, in decent company, is as innocent as it is pleasing. When therefore the parent approves it, there can be no reasonable objection to placing the scholar under the dancing-master. The methods commonly adopted are such as, I am sure, I will not pretend to improve.

Fencing, as a gymnastic art, is highly useful, in strengthening the body. In several walks of life, custom hath rendered it essentially requisite. But I shall not dwell upon it, since it is by no means necessary in general. If the scholar chuses to pursue it, and has a convenient opportunity, he should not neglect it; since it furnishes an excellent mode of bodily exercise, after the labour of the mind in a sedentary employment.

The learning of the military exercise, which is now very common, is, in several points of view, beneficial. It gives a manliness of mien, it renders the body erect, and the limbs robust; and it qualifies youth to defend their country in an effectual manner, when called out by an emergency. It

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may likewise have an indirect influence in inspiring manly sentiments, and infinuating a love of order *.

Music furnishes a sweet amusement to the man of letters †. Boys are not often initiated in it at schools. With great propriety, they are usually left to follow, in this particular, the impulse of their genius or their inclina-Without both these, no valuable proficiency is ever made in performing on a mufical instrument. Scarcely any art is pursued, invità Minerva, or without a natural turn for it, fo unfuccessfully as music. And indeed to arrive at any great excellence in it, requires more time and attention than can well be bestowed by him who follows any other pursuit with ardour. The lover of music, who has full employment of another kind, and who has not any very remarkable degree of genius for music,

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^{*} For it is the science of TACTICS.

[†] I hope it is not true, which has been faid, "In "comes music at one ear; out goes wit at another." Erasmus says, Tibicines mente capti. I suppose the idea arose from observing that those who studied music effectually had little time for improvement of the mind.—"These instruments, says Ascham, make a man's wit so soft and smooth, so tender and quaisy, that they be less able to brook strong and tough studies."

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should content himself with hearing skilful performers; opportunities for which abound in this age and nation.

Drawing is frequently taught at schools; not often with any singular success. It is, however, a very convenient as well as agreeable accomplishment; and, where a genius for it evidently appears, no care should be spared in its cultivation. But as drawing is a sedentary amusement, I do not recommend it to the literary student. His leifure hours should be spent in active diversion.

I will in general advise, that, whatever ornamental accomplishments the student may wish to pursue, he may call to mind what has often been repeated with a figh, that life is short, and art is long. Much time and much attention must not, in the contracted space of human life, be bestowed on objects which afford no rational pleasure, and no real advantage of any kind to the individual, or to fociety. It is indeed far better to confume time in employments merely innocent, than in vice or in malignant actions; but true, permanent, and heart-felt happiness is to be derived from a benevolent conduct, and from useful exertions.

fing attainments, may please, indeed, during the short period of youth; but, alas! the old age which has no more than these to support * and recommend it, would be ridiculously contemptible, if it were not truly pitiable. Men are too little inclined to look so far before them, and to provide for that period, which, if it is destitute of rational amusements, and of solid improvements, must be spent either in a state of stupid insensibility, or in wretchedness.

If the antediluvian duration of life still continued, what accomplishment is there at which an ingenuous mind would not aspire? But to spend the greatest portion of threescore years and ten, in trisling or unesfential pursuits, is pitiable folly †•

Hor.

^{*} Observe what supports the great Cicero provided for his old age: In his letters to Atticus he says; Bibliothecam tuam cave cuiquam despondeas, quamvis acrem amatorem inveneris; nam ego omnes meas vindemiolas eò reservo, ut illud subsidium senectuti parem. . . . Noli desperare ut libros tuos facere possim meos. Quod si assequor, supero Crassum divitiis; atque omnium agros, lucos, prata contemno.

[†] Quid BREVI FORTES jaculamur Ævo Multa?

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Quid quod æstimatione nocturnæ quietis dimidio quisque spatio vitæ suæ vivit. Pars æqua morti similis exigitur - nec reputantur infantiæ anni, qui fenfu carent, nec senectæ, in pænam vivacis, tot morbi. tot curæ-hebescunt sensus, membra torquentur. præmoritur visus, auditus, incessus, dentes etiam-et tamen vitæ hoc tempus annumeratur. If you compute the time spent in sleep, you will find, that a man actually lives only half his space. The other half passes in a state resembling death. You do not take into the account the years of infancy which are destitute of reason, nor the many diseases and the many cares of old age, those penalties of longewity. The fenses grow dull, the limbs are racked, the fight, the hearing, the power of walking, the teeth also-die before us,—and yet all this time is reckoned in the period of a life.

Thus it appears, that deducting the time of child-hood, of fleep, of pain, of difease, of superannuation, there remain, even in a long life, scarcely more than fifteen or twenty years of REAL ACTIVITY; that is, of REAL LIFE, for the rest is VEGETATION. When we consider this, we cannot help being shocked at the inconsiderateness of those many ghost-like forms, which hover about the public places of pleasure, and bow the hoary head to the only object of their worship, ALMIGHTY FASHION. Their error arises from THE DEFECTS OF THEIR EDUCATION. They acquired in youth nothing but THE ORNAMENTAL ACCOMPLISHMENTS, and they find in age none of the SOLID comforts which books, philosophy, and religion always afford in abundance.

LIFE IS NOT A JEST; and it was a fool, who faid in his heart,

Πάντα ΓΕΛΩΣ, κὸ ωάντα κόνις, κὸ ωάντα τὸ μηθέν. ΙΝ CERTE.

SECTION XVIII.

ON THE NECESSITY AND METHOD OF LEARNING GEOGRAPHY, &C.

Totam licet animis, tamquam oculis, lustrare terram mariaque omnia. One may survey the whole earth, and all the seas which surround it, in the mind, just as if they were presented to the eyes.

THERE is nothing which contributes more to accelerate the improvement of the scholar, and to render his progress agreeable, than a proper care to present all the ideas, with which he is furnished, clearly to his apprehension *. This is not often sufficiently regarded. Boys

picture cannot be pencilled with too much truth. If you fail in these sirst lineaments, let the colouring be ever so brilliant and rich, far from concealing this want of proportion, it will only make the deformity more apparent. Indeterminate ideas serve only to confuse the minds of children; they afford no instruction to them, and prevent their suture improvement; because the sale ideas they receive, will always contradict the true ones which we endeavour to give them. The sirst impressions will be in opposition to the second, and the consequence, confusion. Father Gerdil.

learn

learn much of what they are taught, by rote, often without any ideas at all, and almost always with confused and impersect ideas. They are apt to consider their business merely as a task, without any view to valuable improvement; and if they can go through it with impunity, they are little solicitous concerning the advantage to be derived from it.

Among other proofs of the imperfection and the confusion of boys ideas, may be numbered their frequent ignorance of geography, at the time they are reading history. At many capital schools, scarcely any attention is paid to geography, especially among the younger boys; who are, however, often engaged in reading Eutropius, Justin, Cæsar, and many other historians antient and modern, Latin and English.

Obscurity and confusion are at all times painful. It is no wonder that boys, while they are unacquainted with geography, appear to receive little entertainment from histories which abound with amusing events. They are travelling in the dark. They see nothing around them distinctly; and, at the end of their journey, they find the consequence little more than fatigue.

At a very early age, then, I would introduce the pupil to a knowledge of geography *. But I would not place a geographical treatife in his hands. I would not burden his memory, or distract his attention, with too many or too minute particulars. I would, at first, only give him a map of Europe, a map of Italy, and a map of Greece. They should be such as are printed distinctly, and not too fully crowded. The use of maps should be familiarly explained; and then the pupil will be well able to inform himfelf of the fituation of principal places, and of fuch as occur most frequently in reading the classics and the Roman historians. Antient geography fhould at first engross his attention. The fame method should foon after be used, to introduce him to a general idea of the modern.

* Sexenni vel septenni utiliter censeo datum iri chartas tres quatuor geographicas, ut inde distinguere discat tres continentes, et in prima Asiam, Asricam et Europam. In singulis harum nobiliores regiones et terminos pirmariasque urbes, velut, Romam, Carthaginem, Athenas, Spartam, Constantinopolim, Hierosolyma. Ostendatur ubi Christus natus; ubi imperator Germanicus dominetur, ubi Turcicus; ubi Castilia rex, ubi Lusitania; ubi rex Gallus, Britannus, Danus, Polonus, Suecus; ubi pontifex Romanus, ubi sita tellus atque urbs quam ipsi incolimus; et sic in cateris.

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But as the pupil advances in age, he must be led to higher improvements. Still I think the best and the easiest method is, to point out the places in maps, and not yet to perplex him with an unentertaining geo-

graphical treatife.

When he has made confiderable improvements in grammar and classical learning, he may enter on Cellarius. Not that I would recommend an attention to every part of this book, at school. It will, I think, be fully sufficient to dwell with attention on Greece and Italy. A knowledge of other countries, sufficient for this period of life, may be gained by a careful and repeated inspection of maps, without reading long and unentertaining catalogues of proper names; a method which tends to render difficult and disgusting, a study in itself naturally pleasant and remarkably easy.

The facility and the use of this science, will induce the judicious student to make a

^{*} Geography was but a sport, and like a pleasant voyage to us; we fell down rivers in their gentle current, then put out to sea, viewed the coasts, entered the ports and cities, then went up the country, &c. Bossuer's Account of the Educ. of the Dauphine.

great progress in it. He will therefore study modern geography, even with more accuracy than the antient. Frequent and attentive inspection of maps, will avail him most in this pursuit, throughout all its parts. Whenever a name of an unknown place occurs in reading, let the student mark it in his pocket-book, to be fearched for in the map at a convenient opportunity. I do not think it right to turn immediately from the book to the map, on every fuch occasion; because it will interrupt the course of reading, divert the attention from the main object, and be the cause of losing fome idea or fome improvement of greater value than the knowledge of a local fituation.

There is a great abundance of treatifes on this easy science. The vanity of some, and the hope of gain in others, have urged many to publish what they could compile without difficulty. Cellarius I have recommended to the school-boy, as a guide to antient geography; Guthrie I will recommend as a guide to modern. In that useful compilation he will find a great number of particulars, not merely geographical, which ought to be known to every indi-M 2 vidual.

vidual. Though D'Anville's geography is feldom used in schools, yet the scholar ought to be informed, that his maps are held in the highest esteem. Their price prevents them from being universally received.

Mathematical geography, or that part of it which is connected with astronomy, may be deferred till the pupil arrives at a mature age, unless he displays a very early genius and inclination for mathematics. The drawing of maps, and other minute labours in the pursuit of geography, may be desirable to a person who is designed for some employment connected with surveying or navigation, but are an unnecessary toil to the liberal scholar. For him, an attentive inspection of maps already drawn, together with an historical account of places, will be fully sufficient.

With respect to mathematical science*, and those which depend upon it, I think they cannot often be pursued at classical schools consistently with other studies, more

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^{*} I am well convinced of the beauty and excellence of the mathematics; but I think them more the business of the university than of the school; and I am also of opinion, that a man may be very liberally educated without much skill in them.

immediately necessary in early youth. The Elements of Euclid must not be omitted in a liberal education; but perhaps they ought to be attended to at the university *, rather

* Many projectors have persuaded parents, that, in order to teach boys THINGS, and not words only, it is necessary to introduce them very early to physics and mathematical sciences. Among these, Milton and Cowley take the lead. Let us hear Dr. Johnson, speaking of Milton when Milton kept a boarding-school.

"The purpose of Milton, as it seems, was to teach fomething more folid than the common literature of schools, by reading those authors that treat of physical subjects; such as the georgic and astronomical treatifes of the antients. This was a scheme of improvement which feems to have busied many literary projectors of the age. Cowley, who had more means than Milton of knowing what was wanting to the embellishment of life, formed the same plan of education in his imaginary college.

"But the truth is, that the knowledge of EXTERNAL nature, and of THE SCIENCES WHICH THAT KNOW-LEDGE REQUIRES OR INCLUDES, IS NOT THE GREAT OR THE FREQUENT BUSINESS OF THE HUMAN MIND. Whether we provide for action or conversation, whether we wish to be useful or pleafing, the first requisite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the history of mankind, and with those examples which may be faid to embody truth, and prove by events the reasonableness of opinions. We are perpetually MORALISTS, but we are GEOME-TRICIANS only by chance . . . Physical knowledge

than at school. Astronomy, and natural and experimental philosophy in all its branches, will also be more properly comprehended in the course of academical studies*. The lectures read in the universities on these subjects, are admirably well sitted to accomplish the ingenious pupil in these delightful and improving sciences. In those places, a large and costly apparatus is always at hand, and the professors who read lectures, are for the most part men of great and solid merit, with little oftentation.

is of fuch rare emergence, that one man may know another half his life, without being able to estimate his skill in HYDROSTATICS OF ASTRONOMY; but his moral and prudential character immediately appears.

AT SCHOOLS, THAT SUPPLY MOST AXIOMS OF PRU-DENCE, MOST PRINCIPLES OF MORAL TRUTH, AND MOST MATERIALS FOR CONVERSATION; AND THESE PURPOSES ARE BEST SERVED BY POETS, ORATORS, AND HISTORIANS."

Dr. Johnson.

The laws of England must also be comprehended among the academical studies. The excellent institution of the Vinerian professorship, is a noble acquisition to the glories of Oxford. But Blackstone's Commentaries, the first-fruits of that establishment, have almost rendered subsequent lectures unnecessary. These well read will be quite sufficient for the LIBERAL scholar, who studies not the subject with a view to qualify himself for a practical and venal profession.

And yet if a boy has a peculiar turn for mathematics, it should be early cultivated; as, indeed, should all very predominant tendencies to peculiar excellence. Intervals may be found, in a course of classical study, for improvement in mathematical knowledge; and I will recommend, as an excellent performance, the books written by Dr. Wells on these subjects, professedly for the use of young gentlemen. They will very successfully prepare the way for a future progress in the university,

SECTION XIX.

ON THE STUDY OF HISTORY IN THE COURSE OF EDUCATION.

Pleraque differat et præsens in tempus omittat. Let bim postpone many things, and omit them for the present.

Hor.

I must be remembered, that one of the most important views in education is to open the mind, and prepare it for the reception of the species and degree of knowledge required in that sphere in which it is destined to exert its activity. It is not the business of the school to complete, but to prepare*. They who pretend to teach every part of necessary knowledge, and to finish the improvements of the student, during the time that can be spent in a school, are considered by the intelligent among mankind, as deceivers and empirics. Those instructors do their duty well, who point

^{*} His igitur rudimentis puer in primâ imbutus scholâ, deinde bonis avibus ad ALTIORES DISCIPLINAS conferat sese, et quocunque se verterit, facile declarabit, quantopere referat ab optimis auspicatum suisse.

ERASMUS.

out the various avenues of learning, and, by leading their pupils a little way into each, enable them to proceed alone in the years of maturity*. As many avenues as can well be comprehended, without impeding the progress of the scholar, must be opened for his view, and for his admission †.

History therefore must be included. But history is a most extensive field. I would only introduce the boy into a part of it, lest he should be discouraged and confused by the immensity of the prospect. His attention should be confined to the more striking parts of antient history, and to the history of his own country.

With respect to antient history, it is true, that he reads several original historians, as lessons at school. But though from these he may derive a knowledge of the language, I have seldom sound, that he has received

^{*} Plato divided education into PROPÆDIA and PÆ-DIA; the one preparatory, the other perfecting. At school, we ought to pretend to no more than the PROPÆDIA. The PÆDIA is the business of the university.

[†] The TAKING A TASTE of every fort of know-ledge is necessary to form the mind, and is the only way to give the understanding its due improvement to the full extent of its capacity.

LOCKE.

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any great addition to historical information. The reason of this is, that he seldom reads enough of them; that he reads detached passages; or that he reads them at such intervals, as cause him to lose the thread of the narration. His attention is paid less to the subject, than to the expression. It cannot well be otherwise; for he reads Eutropius, Nepos, Justin, and Cæsar, at a time when his knowledge of their language is very imperfect, and when the principal object in view, is to learn the meaning of Latin words, both as they stand singly, and as they are combined in a fentence. The history is only the instrument for the accomplishment of this purpose *.

The best method of giving him a clear and a comprehensive knowledge of antient history, is, to place in his hands some history well written in English. The first and second volume of Rollin, translated, will be very proper. Select Lives of Plutarch, the History of Rome by Question and Answer, commonly received, and Goldsmith's History of Greece and Rome,

QUINTILIAN.
will

^{*} But let him early taste and be nourished by Livii lactea ubertas, the milky richness of Livy.

will give a boy as much knowledge of antient history, as he can receive at school consistently with his other occupations. Most of these I with to be read by the boy, as the amusement of his leisure hours. They can scarcely be read in the school without interfering with very important pursuits; with pursuits, which cannot, like history, be postponed till the age of manhood.

I earnestly recommend an attention to the Greek and Roman History in particular; not only for the necessary and ornamental knowledge which they furnish, but also for the noble, manly, and generous fentiments which they must inspire. He who in his early age has been taught to fludy and revere the characters of the fages, heroes, statesmen, and philosophers, who adorn the annals of Greece and Rome, will necessarily imbibe the most liberal notions. He will catch a portion of that generous enthusiasm, which has warmed the hearts, and directed the conduct, of the benefactors and ornaments of the human race.

A Latin and Greek scholar must not be ignorant of the annals of his own country. If he

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he is ignorant of them, he will appear inferior in the eyes of common observers, to many boys whose education has been in other respects much confined. They are in themselves capable of rewarding his attention most amply. A very particular study of them may indeed, very properly, be deferred till a more advanced age *; but a little introductory knowledge is certainly desirable at the school. I know not a better book for the purpose of communicating it to boys, than the book already adopted in schools, written in question and answer.

English Biography I strenuously recommend, as more entertaining, and perhaps more useful, than civil history at large. I do not recollect any biographical work, which is particularly and properly adapted to the use of schools. It is, I think, a de-

Sallust.

Antient History is more proper for a young classical student, because it has usually been better written than the modern. Quia provenere ibi magna scriptcrum ingenea, per terrarum orbem, veterum sacta pro maximis celebrantur. The exploits of the Greeks are celebrated throughout the world, as the greatest that ever appeared, because there arose in those countries, historians of great genius. Not that the exploits themselves are always greater than those atchieved in other nations.

fideratum. It should consist principally, but by no means entirely, of the lives of the learned.

A knowledge of feigned history, or mythology, is absolutely necessary to the reader of the classics *. But I by no means approve of fearching for this knowledge in Took's Pantheon. That book, though it displays much learning, and has been long and generally received, is furely improper for boys. It contains many ideas, and many expressions, which may equally corrupt the morals and the taste of the young students. I would substitute in its room, the abridgment of Spence's Polymetis. This, if it includes not fo many particulars, includes enough, and is written with elegance and delicacy. I by no means approve the practice of bestowing much time and attention in studying the foolish histories of the heathen deities. A little of this

^{*} Ne ea quidem quæ sunt a clarioribus poetis sicla negligere. We must not overlook even the sictious of the more illustrious poets.

QUINTILIAN.

Certe propter poetarum enarrationem, quibus mos est ex omni disciplinarum genere sua temperare, tenenda est fabularum vis, quam unde potius petas quam ab Homero, fabularum omnium parente? ERASMUS.

knowledge is certainly necessary to throw a proper light on the antient writers; but I would not proceed any farther in pursuit of it, than is indispensably required.

A little chronology will be highly useful. It is unavoidably a dull and unentertaining study*. It will be sufficient if the pupil is at first furnished with general ideas in it, and with a knowledge of a few remarkable æras and epochas. Chronological tables abound, and they are in general sufficiently accurate. They may be referred to as easily as an almanack.

It must be remembered, that the reason why I recommend introductory books only on historical, mythological, and chronological subjects, is, that I am directing the studies of a boy, or a very young man. To a proficient in learning I should recommend, if I presumed to offer my advice, large and original treatises. I might enumerate a great variety of these in our own, and in several modern languages. But the voice of same, and his own judg-

^{*} Yet many spend their lives about the shells and husks of learning, without ever tasting the sweetness of the kernel and the fruit.

ON THE STUDY OF HISTORY. 175

ment, will be sufficient to direct him in the selection *.

• The farcastic Juvenal, in the following passage, censures those injudicious parents, who require, in the student of history, a knowledge of unimportant particulars. What he says was required of masters in his time, is now often expected from the young scholar, as a specimen of his improvement.

— Sed vos fævas imponite leges,
Ut præceptori verborum regula constet;
Ut legat historias, auctores noverit omnes,
Tanquam ungues digitosque suos; ut forte rogatus
Dum petat aut Thermas aut Phæbi Balnea, dicat
Nutricem Anchisæ, nomen patriamque novercæ
Archemori; dicat quot Acestes vixerit annos,
Quot Siculus Phrygibus vini donaverit urnas.

---- Exigite, ut fit

Et Pater ipsius Cœtûs. . . . Hæc inquit cures; et cum se verterit annus Accipe, victori populus quod postulat, aurum.

Whereas: Hoc illud est præcipuè in cognitione rerum salubre ac frugiserum, omnis te exempli documenta in illustri posita monumento intueri; inde tibi
tuæque reipublicæ, quod imitere, capias; inde sædum
inceptu, sædum exitu, quod vites. This is the most
salutary and useful esset of history, to be able to see examples of every kind placed in a striking point of view,
that you may take thence, for yourself and sor your country,
something to imitate, and learn what is base in the attempt,
and disgraceful in the issue, and therefore to be shunned.

SECTION XX.

ON LEARNING TO SPEAK, AND REPETI-

Nolo exprimi literas putidiùs, nolo obscurari negligentiùs; nolo verba exilitèr exanimata exire, nolo inflata et quasi anhelata graviùs. I would not have the letters affectedly expressed, I would not have them carelessly confused; I would not have the words come out faintly, and as if the speaker was out of breath; I would not have them mouthed, and as it were laboured from the lungs with pussing and blowing. Cic.

Του κς ἀπο γλώσσης μέλιτος γλυκίων ξέεν ἀυθή. Homer. Words, sweet as boney, from bis lips distilled. Pope.

THERE has long been a just complaint, that men whose attainments in learning have rendered them highly respectable, have not been able to display their knowledge with any great credit to themselves, or advantage to others, from a desect or a fault in their mode of elocution *.

It is therefore become a very defirable object in education, to enable boys to speak well. If the boy is designed for the

They often incur the reproof of Julius Cæsar to a bad reader: "Si cantes male cantas; si legas, cantas."

[†] Sapere et fari, ut possit quæ sentiat. Hor. church

church or the law, it is absolutely necesfary. If he is designed for no particular profession, yet a clear and manly utterance is a valuable acquisition. A part of the time spent at school should always be devoted to the pursuit of this useful and elegant accomplishment.

The proper mode, then, of pursuing it, is all that claims our present examination. I shall not enumerate the methods which appear to me wrong and ineffectual; but shall prescribe that which I think most conducive to the end in view.

At the age of thirteen, provided the boy is pretty far advanced in the classics, sufficiently advanced to be able to afford time and attention to other objects, he should enter on the art of speaking. There are many books written on it, and many rules are usually given to the student, previously to his entrance on the practice. But I advise that these shall not be used, if used at all, till he shall have been a little while accustomed to the practice. Natural sense and natural taste, a good ear*, and well formed organs of speech, under the guid-

^{*} I infift very much on this quality, for eloquence is most strictly and properly MUSIC.

ance of a skilful living instructor, will effectually accomplish this purpose, without any painful attention to dry and unentertaining rules of art; to rules which often give an appearance of difficulty to pursuits in themfelves easy and pleasant *.

Once in every week I advise, that scholars of the age and qualifications already specified, shall rehearse, in the hearing of all the boys in a school, seated in form as auditors, some celebrated passage from Demosthenes, Plato, Homer, Cicero, Livy, Virgil, Milton, Shakespeare, Pope, or Addison †. I wish to adhere scrupulously

*Superest LECTIO in quâ puer ut sciat ubi suspendere spiritum debeat, quo loco versum distinguere ubi claudatur sensus, unde incipiat, quando attollenda vel submittenda sit vox, quid quoque slexu, quid lentius, celerius, concitatius, lenius dicendum demonstrari nisi in opere ipso, non potest. Unum est igitur, quod in hâc parte præcipiam, ut omnia ista facere possit, intelligat.

then will the choice histories, heroic poems, and attic tragedies of stateliest and most regal argument, with all the samous political orations, offer themselves, which, if they were not only read, but some of them got by memory, and solemnly pronounced with right accent and grace, as might be taught, would endue them even with the spirit and vigour of Demosthenes or Cicero, Euripides, or Sophocles.

Milton's Tractate.

to

to these original writers. I would, for the fake of drawing a line not to be passed over, admit no authors but these; for these are fully sufficient to form the taste, as well as to furnish matter for the practice of elocution. And when once minor authors are admitted as models for the young speaker, there is danger of corrupting his tafte. I know there are numerous writers, besides those I have mentioned, of great merit. These may be read at a subsequent period, with great pleasure and advantage. But I would confine the attention of the fludent in speaking, to authors, whether Greek, Latin, or English, which have obtained the rank of classics; especially when he is to commit their passages to memory, as in the present case. I must mention, by the way, that the learning by heart the most beautiful passages of the finest authors, is a very great collateral advantage attending the study of the art of speaking in this method.

The first object is, to habituate the scholar to speak slowly and distinctly. By far the greater part of boys have fallen into a careless and precipitate manner of articulating their words. Till this fault is removed,

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no improvement can be made in elegance or expression. A distinct enunciation in fpeaking, refembles perspicuity in writing. Without it, there can be no graceful elocution, as without perspicuity there can be no beauty of style. Let some months be employed in obtaining these primary and important points, a flow and a diffinct ut-This of itself is a valuable attainment. One of the best methods of introducing it, I have found to be, a motion of the instructor's hand, resembling the beating of time in music, and directing the pauses of the learner, and the slower or quicker progress of his pronunciation. I have also found, as I doubt not others have likewise, that it is very useful to insist, that every fyllable, but especially the last*, shall clearly, and as it were separately, strike Boys are apt to drop the last the ear. fyllable almost entirely. Caution is however necessary, to prevent the slow and diftinct manner from degenerating to the heavy and the fluggish. But really this feldom happens. Boys of parts are gene-

^{*} SINGULÆ autem cujusque dictionis syllabæ, præsertim extremæ, rectè, distinctè, et clarè proserantur.

QUINTILIAN, BUTLER, DUGARD.
rally

rally too voluble. They oftener want the bridle than the spur. During this process, all monotony, and, indeed, all disagreeable tones whatever, must be carefully corrected. For if they are suffered to grow into a habit, the difficulty of removing them is great indeed; and it is really amazing, how various and disgusting are the bad tones of many boys, who have been taught to read by vulgar persons, without subsequent correction,

When a flow and distinct utterance is obtained, and the tones removed, the graces of elocution will claim the pupil's attention. And here I cannot help remarking, that I have seldom seen a very graceful manner in boys, who yet have not been without instruction in this accomplishment. Their instructors have almost universally taught them a bold, an affected, and a theatrical manner. They have aimed at something more shewy and striking, than the plain, natural, easy, distinct, and properly modulated style of pronunciation. The consequence has been, that hearers of taste have laughed and pitied.

Modesty, whatever some dissipated parents may think on the subject, is one of N 3 the

the most becoming graces of a boy. When he speaks in public, it is one of the finest rhetorical ornaments that can be used. The best writers on the subject of rhetoric, have prescribed the appearance of modesty, even in men. It is not therefore wonderful, that the want of it in boys (and it must always be wanting where a theatrical manner is adopted) should give difgust. A loud rant, and a violent tone of voice, can never please in a boy, unless, indeed, he is acting a play. But as few boys are fent to school to be prepared for a theatrical life, I think the theatrical manner ought to be exploded from a fchool*. The classical manner, as I shall call it, must prevail in every feminary devoted to antient learning; for there, if antient learning is properly understood, and cultivated, taste must prevail. I wish, then, no mode of fpeaking to be taught and encouraged, which would not please an attic audience.

I think that the greater part of instructors insist too much on action. Much action requires a degree of considence unbecoming in a boy. Yet without that unbecoming considence, it will be auk-

Plurimum aberit a scenico.

ward; and if it is aukward, it will render the finest speech and the best delivery ridiculous. I have been present on many public occasions when boys have spoken; and I never yet observed above one or two who used action, without exposing themselves to the derision of the audience. Good nature led them to conceal their displeasure from the boys, but it was evident to others. None seemed to have approved it but the more illiterate.

It is usual in many schools to act English plays. The exercise may possibly improve the boys in utterance, but there are many inconveniencies attending it. The various preparations, and the rehearfals, break in greatly upon the time which ought to be fpent in classical and grammatical study. Nor is the loss of time the only evil. The boy's attention becomes engroffed by his part, which he is to perform before a large and mixed audience. The hope of applause, the dresses, the scenery, all confpire to captivate his imagination, and to make him loath, in comparison, his Lexicon and Grammar. I am not fure that fome moral corruption may not arise from fome circumstances unavoidable in the re-

N 4 presentation.

presentation. The theatrical mode of speaking, which has been acquired by it, has
seldom pleased the best judges*. Perhaps
some improvement may arise from acting a
play of Terence or Sophocles; but I doubt
whether a boy will be the better for emulating a stroller in a barn.

Neither is it desirable, that he should acquire that love and habit of declaiming, which may introduce him to spouting clubs, or disputing societies. If we may believe report, little else than insidelity and saction are learned in those schools of oratory. Nor can it be supposed, that elegance of style, of sentiment, or of utterance, is often found in such unselected associations.

* Non ab scenâ et histrionibus. Not from the stage and the players. Cic.

+ Nec eloquentem quidem efficient, sed loquacem.
They do not render a man a good speaker, but merely a prater.

Petrarch.

Οί δ' αυτοσχέδιοι των λόγων, πολλης ευχερέιας η ξαδιουργίας είσι πλήςεις. These EXTEMPORE harangues are full of levity and futility.

PLUTARCH.

Malo indifertam prudentiam quam loquacem stultitiam. I prefer good sense without the talent of fine speaking, to talkative folly.

Loquax magis quam facundus.

Satis eloquentiæ, sapientiæ parum. SALLUST.

Garrulity enough — but rather too little good sense.

Having

Having rejected the forward, the pompous, and the declamatory style, I must explain what I mean by the classical. I mean, then, a clear, a distinct, an emphatic, and an elegant utterance without affectation. I confess I have not often found so pure a style; but I can conceive it, and I am sure it would please and affect a refined audience. To a vulgar and an illiterate audience, vehemence of action, and loudness of voice, often appear more truly eloquent, than the graceful oratory of an Athenian.

To speak well, depends more on the corporal endowments, than many other accomplishments. Whatever learning and judgment the mind may have acquired, yet unless nature has formed the organs of speech in perfection, and unless she has given a considerable degree of bodily strength to the student, he will seldom become a distinguished speaker. Art and care * may, however, assist him; and, as I said before, if they enable him to speak slowly and distinctly, they will have done him great service.

^{*} Nemo reperitur qui sit studio nihil consecutus. There is no one who has not got something by application.

To conflitute a distinguished orator, Nature must have done much more than have furnished perfect organs. She must have given exquisite sensibility. This, with cultivation under an instructor who likewise possesses both sensibility and perfect organs, will infallibly produce that noble accomplishment which has charmed mankind, and occasioned some of the greatest events in their history.

I will not close this section, without seriously advising all who are designed to fill that office, which is destined to instruct their sellow-creatures in moral and religious truth, to pay great attention, in their youth, to the art of speaking ‡. The neglect of it

- * Such an one as Ben Jonson describes, when he fays, "His hearers could not cough or look aside without loss. He COMMANDED WHERE HE SPOKE.

 The fear of every man that heard him was, lest he should make an end." BEN JONSON'S Discoveries.
- † Omnes voces, ut nervi in fidibus, ita sonant ut a motu animi quoque sunt pulsæ. C1c.
- t --- "Whether they be to speak in parliament or counsel, honour and attention would be waiting
- on their lips. There would then also appear in
- " PULPITS other vifages, other gestures, and stuff
- otherwise wrought, than what we now fit under, oft-
- times to as great a trial of our patience as any other
- that they preach to us." MILTON's Tractate.

has brought the regularly educated profeffors of religion into contempt among the
lower orders of the people; among those,
who, for want of other opportunities, stand
most in need of instruction from the pulpit.
It has given a great advantage to the sectaries, and persons irregularly educated, who
spare no endeavours to acquire that forcible
and serious kind of delivery, which powerfully affects the devout mind. The consequence is natural, though lamentable.
Conventicles are crouded, and churches
deserted *.

* A proper delivery will cause an inferior composition to produce a desirable essect on a serious and a well-disposed congregation. But a poor manner, as well as poor matter, must necessarily induce the parishioner to wander to other assemblies where he can be better instructed and pleased. Let an impartial observer enter many of the churches in the Great City, especially in an asternoon, and he will regret the want of that eloquence, which is able to force an audience. He will see the national utility of making the art of speaking, a part of school-education. Not but that many popular preachers do indeed attempt oratory; but the attempt brings to mind a passage in Erasmus.

Age vero quem tu mihi comædum, quem circulatorem spectare malis quam istos in concionibus rhetoricantes omnino ridiculè, sed tamen suavissime imitantes ea quæ rhetores de dicendi ratione tradiderunt? Deum immortalem! ut gesticulantur, ut aptè commutant vocem, ut cantillant, ut jactant sese, ut subinde

To those who wish to possess some book to direct them in pursuing this art, I will recommend the books commonly in use, those of Burgh and Ensield. But these will effect but little, without a living and really judicious instructor, or a natural taste and genius for elocution.

alios atque alios vultus induunt, ut omnia clamoribus miscent! Now what comedian or mountebank had you rather see than these gentlemen slourishing away in their sermons most laughably; but yet most sweetly following all the rules laid down by the LECTURERS ON THE ART OF SPEAKING. Good God! what gesticulations they make, bow aptly they change the tone of their voice; how they seem to sing it, how they throw themselves about, what faces they make, what attitudes they assume, and how they consound every thing with their vociferation!

I will also beg leave to make a remark on the prefent state of the ELOQUENCE OF THE BAR. I am forry to observe, that it is greatly degenerated from that liberal oratory which immortalized a Cicero, and which was defigned to defend the cause of the fatherless and the widow, and to protect the injured, by lending truth the affistance of abilities. It is now little more than frothy declamation, dictated by the cunning of a knave, and uttered with the bellowing of a bully. Impudence, inhumanity, indelicacy, want candour, and narrowness of mind, mark the modern The CRUEL AND UNMANLY ADVANTAGE which he takes of his fituation, to make free with the most respectable characters, unpunishen, often degrades him below the rank of a scholar, a man of common humanity, a Christian, and, WHAT HE THINKS WORSE THAN ALL, A GENTLEMAN.

SECTION XXI.

ON INSPIRING TASTE.

Every man that understandeth Latin, doth not understand either greatness or delicacy of thought, strength or beauty of expression; and some critical heads, such absolute masters are they of their passions, can bear the raptures and slights of poets with a wonderful command of temper, and be no more affected with the most moving strains, than if they were reading the heaviest piece of their own composing.

FELTON.

Per affectationem decoris corrupta sententia, cùm eo ipso dedecoretur quo iilam voluit author ornare. Hoc sit aut nimio tumore aut nimio cultu. The sentence is often spoiled by an affectation of beauty, when it is desormed by the very means by which the author meant to adorn it. This arises from a too great turgidity, or too much embellishment.

DIOMED. Grammat.

To enter on a metaphysical disquisition on the particular constitution of mind which forms that quality which is termed good taste, is by no means the business of my treatise. All I intend is, to point out, as well as I am able, the methods which tend to inspire a young mind with a proper degree of it.

Tafte

Taste is indisputably very desirable in itself; but it is the more so, as it has an influence on moral virtue. That delicate saculty which is sensibly delighted with all that is beautiful and sublime, and immediately disgusted with all that is elegant in composition, must be affected with similar appearances in the conduct of human life. And I believe it will be found, that persons possessed of a truly refined taste, are commonly humane *, candid, open, and generous.

To read without tafte, is like travelling through a delightful country, without remarking the richness and variety of the prospects. From such an excursion more satigue must arise than pleasure. Indeed, the classics are entirely the objects of taste, and he who reads them without it, misspends his time. Yet I have known many who read Virgil with ease, and who yet received no other pleasure from it, than that which the succession of events afforded. The story was entertaining, but the diction and the sentiment passed unadmired.

The word HUMANITY seems indeed to be received in Scotland in the same sense.

But

[•] What we call c'affical learning is properly termed in Latin HUMANITAS. Quibus ætas puerilis ad humanitatem informari folet.

But how shall we proceed? Is this amiable quality to be superinduced by art, or is it not necessary that, like most of the finer faculties of the human mind, it should originate in nature ? I believe with many others, that all men, not remarkably deficient in intellect, are by nature furnished with fo much of this discerning power, as easily to admit of valuable improvement. Inftruction is by no means unnecessary. they who possess the finest natural sensibility of literary beauty and deformity, will find their tafte greatly improved by proper cultivation. It is certain, that if, from some unfortunate circumstance, it happens, that a mind endowed with this natural power in a remarkable degree, is confined in a youthful age to bad models or injudicious instructors, it will scarcely ever arrive at that perfection, of which nature gave it a capacity. Rules, therefore, and precautions, are not only useful, but necessary.

I shall give but one general rule. It is indeed sufficiently obvious; and it requires less to be pointed out, than to be strictly sollowed. It is, that from the age of nine to nineteen, the pupil be not permitted to read any book whatever, except religious books.

books, English, French, Latin, or Greek *. which is not univerfally known and allowed to be written according to the most approved and classical taste. This rule is proper to be prescribed on the present occasion, fince all who are conversant with young students, are sensible how fond they are of reading any trash, without the least regard to style or manner, if it affords but entertainment by the gratification of curiofity. At that age the mental, like the corporeal tafte, delights in that improper food, from which it may derive an atrophy, rather than acquire nourishment. But when, during ten of the most susceptible years, none but the best models are presented to the mental eye, it must perceive, and learn to admire, the form of beauty. The business

will,

^{*} The ingenious author of the Origin and Progress of Languages has quoted a passage from an Edinburgh periodical publication, in which the fagacious writers tell us, "That it is a general and well-founded obfervation, that those who have been remarkable for their skill in Greek and Latin, have feldom discovered a GOOD TASTE, OF ANY TALENTS for philosophical disquisition." Lord Monboddo shews a proper indignation at fuch criticism. I will take this opportunity of recommending the classical parts of Lord Monboddo's work, and especially the third volume, to the reader's attention.

will, however, be greatly facilitated, if the instructor feels the excellences which he reads to his pupil, and possesses the talent of impressing them upon him in a lively and forcible manner. If he is not remarkably happy in sensibility, yet if the pupil is so, the end will often be accomplished; for the beauties of the truly classical writer are such, as to make their own way to the feelings of the sensible. Let them but be well understood, and kept constantly before him, and the taste must be improved.

Boys sometimes from a redundancy of imagination, as well as a deficiency of judgment, are very apt to admire too much the florid style of composition. In their imitation of it, they commonly fall into the

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^{*} Walker, the author of the Treatise on Particles, has, I think, well expressed the pleasure a man of taste seels even from a particle inserted with taste. "For my own part, says he, I have often been surprised with a ravishing sweetness in the reading of a piece of Latin, so that I have hung and dwelt upon it like a bee upon a flower, and could not readily get away from it; and when I have come to examine the cause of that surprise, I have found nothing but what lay in the sineness and artfulness of the composure, or else in the significancy and elegancy of the particles, which sparkled up and down therein, like spangles of silver in a silken contexture."

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pears in a theme, or copy of verses, let some passage on a similar subject, if it can be found, be read from the works of a Pope, an Addison, or any other justly admired writer. They will soon see the deformity of their own, when contrasted with this. But care should be taken, that the boy is not discouraged*; for his fault is the ebullition of genius. A dull boy cannot rise to so elevated an error.

Let the pupils, if it is possible, be led to a noble simplicity in manner, dress t, and sentiment, as well as criticism and composition. Let them be taught, that though false and glaring ornaments in all

* Par parlare bene bisogna parlare mal. In order to express one's self well, it is necessary to express one's self ill at first.

Adag. Ital.

† Illam quicquid agit, quoque vestigia sectit Componit surtim subsequiturque decor; Seu solvit crines, sus decet esse capillis Seu compsit, comptis est veneranda comis.

Urit seu Tyriâ voluit procedere pallâ, Urit seu niveâ candida veste venit.

Talis in eterno felix Vertumnus Olympo Mille habet ornatus, mille DECENTER habet.

TIBUL. Lib. 4. Eleg. 2.

To GRACE, the offspring of Taste, we may say, Et parum comis sine te juventus Mercuriusque. Hor.

these,

these, may attract momentary and superficial admiration, yet that valuable and permanent gracefulness is the result of an adherence to truth and nature.

False and affected taste involves its possessor in ruin or in ridicule. But true taste, the result of fine feelings and a cultivated understanding, opens the source of a thousand pleasures unknown to the vulgar, and adds the last polish and most brilliant lustre to the human intellect. Study without taste is often irksome labour; with it, it confers a happiness + beyond the reach of fortune,

† Many authorities might be cited to evince the beneficial effect of good taste on the morals, and confequently on happiness. I will transcribe that of Lord Kaimes.

"A just taste in the fine arts, derived from rational principles, is a fine preparation for acting in the social state with dignity and propriety. . . . A just taste in the fine arts, by sweetening and harmonizing the temper, is a strong antidote to the turbulence of passion. . . . Elegance of taste procures to a man so much enjoyment at home, or easily within reach, that in order to be occupied, he is, in youth, under no temptation to precipitate into hunting, gaming, drinking; nor, in middle age, to deliver himself over to ambition; nor, in old age, to avarice. A just relish of what is beautiful, proper, elegant, and ornamental, in writing or painting, in architecture or gardening, is

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tune, and fuperior to the ordinary condition of humanity.

a fine preparation for discerning what is beautiful, just, elegant, or magnanimous in character or behaviour."

But after all that is faid in praise of taste, we must place it in a subordinate rank to good sense, and a power and habit of just reasoning. On these, indeed, true taste depends. Taste unsupported by good sense becomes fastidiousness; a quality of weak and vain minds. It is derived from affectation, esseminacy, and insolence, and it commonly renders its possessor unhappy and ridiculous. It is the parent of salse connoisseurship, and of every species of soppery and unmanly resinement.

If taste and classical learning were only so far useful as they assord an opportunity of sinding employment for all hours, and deliver the rich from the misery of not knowing what to do, and of running into vice for employment, they would be very valuable. Books are the most convenient passime, considered only as such. They are easily procured, and they are capable of being used at all seasons and under all circumstances. The chief advantage of a good education, says Aristotle, is to teach us how to employ our leisure.

See LORD MONBODDO'S 3d Vol. of the Origin and Progress of Language.

SECTION XXII.

ON THE STUDY OF POETRY IN GENERAL.

Historiarum lectio prudentes efficit; POETARUM, ingeniosos. Reading history makes men prudent: reading poetry makes them ingenious. Lord BACON.

Ingenuas didicisse FIDELITER * artes

Emollit mores. ---

Asperitatis et invidiæ corrector et iræ.

To have learned the liberal arts FAITHFULLY foftens the manners, and operates as a fine corrector of ill-nature, envy, and anger.

OVID. HOR.

MANY parents consider a turn for poetry in their children, as a misfortune †. They are of opinion, that it will render

* The emphasis must be laid on FIDELITER.

† Dull people, though they do not comprehend men of genius, are afraid of them, and naturally unite against them. Dr. GREGORY.

This fort of persons generally quote an aphorism of plebeian wisdom upon the occasion; as, THE GREAT-EST CLERKS ARE NOT THE WISEST MEN; which, though it gives dunces comfort, is not always true; they may not perhaps have that kind of wisdom which is properly called CUNNING; they may not know so well as others to make a good bargain; they may not be knowing ones, according to a vulgar and cant phrase; but they will be wise, in the proper sense of

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render them averse from all the serious occupations ‡ of life, and subject them to the delusions of the imagination. If a boy is to be fixed in a laborious or mercantile employment, their opinion and apprehensions are certainly well founded; but the truth is, the boy of a poetical turn should not be destined to such employment, unless peculiar circumstances of convenience and advantage make it necessary. He should be trained to one of the professions, in which his taste and genius will always give him an honourable distinction, or at least supply him with the purest of pleasures*.

To

the word; they will be amiable, happy in themselves, and a blessing to others. They will at the same time have their faults and weaknesses like other men, and these are more taken notice of in them, and furnish delicious food for calumny.

† That is, from the arts of acquiring money. For the votaries of Plutus chiefly entertain the above opinion.

Omnes hi metuunt versus; odêre poetas. Hor.

All these are afraid of a poem, and hate a poet. Yet
Rape, congere, aufer, posside;—relinquendum est.

Seneca.

* Mr. Locke, in dissuading from poetry, says, "It is very seldom seen, that any one discovers mines of gold or filver in Parnassus." I hope Mr. Locke would not

To the boy whose lot will be to possess a fortune, which his friends wish him to adorn, and to him who is designed for a profession, I strongly recommend the cultivation of a poetical turn, if he really possesses it. Though he should never attain to any very distinguished eminence in poetical composition, yet the attempt, while he is at school, will add an elegance to his mind, and will naturally lead him to give a closer attention to the beauties of the classical poets. It will not be a painful task. It will be his most delightful amusement. It will give him spirits to pursue with ardour the less entertaining objects of a

not infinuate, that gold and filver are the first objects of pursuit. Such an idea is not only unpoetical, but

"Mr. Locke," fays Rollin, "has fome particular fentiments which I would not always adopt. Befides, I question whether he was well skilled in the Greek tongue, and in the study of the belles lettres: at least, he seems not to set the value upon them they deserve."

† If he have a poetic vein, 'tis to me the STRANGEST THING IN THE WORLD, that the father should defire or suffer it to be CHERISHED OR IMPROVED. Methinks the parents should labour to have it STIFLED AND SUPPRESSED as much as may be.

LOCKE.

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student's pursuit. Poetry is one of the sweetest relaxations of a learned life.

But the mode of pursuing the study of poetry, received in some schools, is certainly absurd and inefficacious. It is usual to place-in the boy's hands some superficial treatise, intitled, the Art of Poetry. This puzzles him with rules which he hardly understands, and presents him with a train of dry and unentertaining ideas, which, if they do not give him a disrelish for his pursuit, employ his time and attention in an useless course of reading. What can be expected when a youthful genius is put under the guidance of such critics as Byshe and Gildon?

The most successful method, I should imagine to be the following: Let a living instructor, of taste and judgment, select proper passages from the most approved poets, and read them at first with the pupil. After this preparatory discipline, which need not to be continued long, let the works of Milton, Shakespeare, and Pope be given to the student. He will improve himself by reading them, more than by any instructor with the most learned precepts. No other restraint is necessary, than to confine

fine his attention for a confiderable time to these great poets. My reason for confining his attention to the great original authors, is a full conviction, that many a fine genius is lowered and spoiled, by attending to the little and trisling compositions which are to be found in abundance in many of our modern miscellanies *.

The Mediocres Poetæ, or the Poetasters, must by no means be read, while the judgment is immature. The young mind is prone to imitate bad models in literature, as well as in life. The fairest forms of things must be presented to the eye of imitative genius, and a veil drawn over deformity †.

* He must write also as well as read; erit in CAR-MINE, in oratione liberâ, in omni argumenti genere diligenter exercendus. He must be diligently exercised in the COMPOSITION OF VERSE, of prose, of every kind of writing.

ERASMUS.

† One principal argument for initiating boys in poetical studies, is, that it will enable them the better to taste the delicacies of poetical composition, and confequently to partake of a pure and noble pleasure in great perfection. For, as Cicero observes, Quam multa vident pictores in umbris et in eminentia, quæ nos non videmus; quam multa, quæ nos fugiunt, in cantu exaudiunt in eo genere exercitati. How many beauties do the painters see in light and shade, which we

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do not! bow many charms in a piece of music, which escape us, do they bear who are exercised in the art!

ACAD. QUEST.

Exclusively of all regard to interest, and of preparation for the exercise of any art or profession, a take for pleasing books is surely eligible, if it were only for the fake of enabling an INGENUOUS man to pass his days innocently, calmly, and pleasurably; for the pleasures of letters are certainly great to those who have been early devoted to them, and they are of all others the easiest to be obtained. For with respect to books we may fay, Horum nemo non vacabit, nemo non venientem ad fe beatiorem, amantioremque sui demittit. . . . Nocte conveniri et interdiu ab omnibus possunt. . . . Nullius ex his sermo periculofus erit, pullius fumptuofa observatio . . . feres ex his quidquid voles, . . . quæ illum fælicitas, quam pulchra fenectus manet, qui se in horum clientelam contulit à habebit cum quibus de minimis maximisque rebus deliberet, quos de se quotidie consulat, a quibus audiat verum fine contumelia, laudetur fine adulatione, ad quorum se similitudinem essingat. These are friends, no one of whom ever denies bimself to him aubo calls upon him, no one takes leave of his visitor will be bas rendered bim bappier and more pleased with himself. The conversation of no one of these is dangereus, neither is the respect to be paid to him attended with expense. You may take what you will from them. What happiness, what a glorious old age awaits him who has placed himself under the protection of such friends! He will have those whom he may consult on the most important and the most trifling matters, whose advice he may daily ask concerning bimself, from whom he may hear the eruth without insult, praise without adulation, and to SENECA. whose fimilitude be may form bimfelf.

SECTION XXIII.

ON INSPIRING A LOVE OF LETTERS, AND THE AMBITION OF OBTAINING A LITERARY CHARACTER.

Macti este animo et virtute, juvenes, quibus jucunda industria est, odiosa cessatio; quibus labori, quies;
labor, quieti; qui tum demum vitâ ac spiritu frui vobis videmini, cum in literis tempus omne consumitis.
Go on in your career of virtue and spirit, ye generous
youth, to whom industry is pleasant, and inaction a pain;
to whom rest appears as labour, and labour as rest, who
then only seem to enjoy life, when ye are able to spend all
your time in letters.

Muretus.

THEY who have arrived at any very eminent degree of excellence in the practice of an art or profession, have commonly been actuated by a species of enthusiasm in their pursuit of it*. They have

*" Observe that learned man who studies till the lifeblood seems to have quitted his cheeks; is he impelled by any sensual pleasure? Is it the hope of gain makes him read so much? Very far from it. On the contrary, he too frequently studies at the expence both of his health and fortune. The inward satisfaction he feels in contemplating on the truths he discovers, and, if you will have it so, the desire of same, are the motives which animate and support him."

Father GERDIL.

kept one object in view, amidst all the vicissitudes of time and fortune. Such, indeed, is the condition of human affairs, that scarcely any great improvement is to be attained to, unless it hold one of the first places in the heart *, and be long and laboriously pursued. Instances often appear of extraordinary performances in the literary world, without much apparent application. But they are more frequently talked of, than found to exist. Who, indeed, can tell what degree of labour passes in the mind of another? A writer, for instance, may not confine himself to the retirement of his library, but apparently unite in the amusements and employments of mankind, while he is composing a work of learning and genius. We fee his person among the haunts of men, but we cannot fee how his mind is engaged. His powers of invention are all in exercise on the chosen topic; and while he appears an idler, he studies more effectually than he who always reads, and never thinks. Many an one who has wished to avoid the imputation of

^{*} Unless it is pursued con amore, and with Impetus ille sacer, qui vatum pectora nutrit.

The sacred frenzy of a poet's breast.

2 labor

a laborious plodder, has devoted the night

to study, and the day to dissipation.

This at least will be undisputed. We all succeed best in the studies which we love. One of the first objects, then, of a parent and an instructor, must be, to cause in a child such an association of ideas as shall connect pleasures, honours, and rewards, with the idea of that pursuit which is to be the pursuit of life*. This end may be easily obtained,

* He must shew that he is not one of those who " censent studendum est ut vivamus molliter . . qui non perpendunt quam speciosa, quam cælestis, quam divina, quædam res fit, MENS ORNATA DISCIPLINIS VA-RIIS. Ego fanè non video, quid hæc hominum monstra quæ corpus grande circumferunt, vel ægrè trahunt potius, a bobus distent, nisi quòd loquantur, non mugiant, facies stupida, aspectus hebes, crassa labra, semper terram et pabula spectant, venter ingens, quem quater aut quinquies quotidie replent Agite ergo, nobilior propago juventutis, quibus corpus omne ardore tremit; agite, inquam, animi nostri pulchritudinem quæramus, hujus decore gloriemur, atque contra brevitatem ævi, memoriam nostri quam maximè longam efficere conemur." RINGELBERGIUS, who has written a very warm exhortation to fludy, not without fome puerilities, mixed with good observations.

"But here the main skill and ground-work will be, to temper them such lectures and explanations upon every opportunity, as may lead and draw them in WILLING OBEDIENCE, enslamed with a study of learntained, if the superintendant of the child represents the object in its fairest form, and at the same time vigilantly takes care, left the impression once received, be effaced by the company of fervants, or of any ignorant affociates. The child is defigned to support the character of the scholar and the gentleman, whatever may be his engagements in focial life. Never let his book be fpoken of, fo as to convey the least idea of disagreeable labour. Let it be represented as the fource of amusement, fame, profit, and of every thing defirable. It must be owned, great judgment and attention, much knowledge of the emotions of the human heart, constant vigilance, unwearied patience, and a natural talent for the businefs, are required to regulate the mind of a child at that very early period, when ideas first rush into the fensorium. qualities are required in a greater degree

ing and the admiration of virtue; stirred up with high hopes of living to be MEN, and worthy patriots, DEAR TO GOD, and famous to all ages.

MILTON's Tractate.

nuous and noble ardour, as would not fail to make many of them renowned and matchless men. Idem.

than

than they are often found. Wrong affociations are therefore formed, and it becomes a great part of the care of the preceptor to remedy in future what it could not prevent.

At the age of ten or twelve, the talk may be more easy. The mind is then not merely passive. It can co-operate voluntarily with its instructor, in rejecting, by the dictates of judgment, improper associations of ideas, and in selecting all such as are to be desired. At that time, if it cannot be accomplished before, I wish the pupil to be impressed with every idea which can render an eminence in literature amiable and honourable.

In the first place, let him find his chief pleasures arising from his little performances in letters, whatever they may be. When he does well, let him be careffed and rewarded; not only by his tutor or master, but by all who have any intercourse with him; by his mother, by his sisters, and even by his aunts and grandmothers. If he is ingenuous enough to be sensibly touched

^{*} Studio fallente laborem.

The love of the pursuit beguiling all the labour of it. Hor.

with praise, the business is half completed. The parent may congratulate himself. He has nothing to do, but to bestow it with judgment. The pupil's little heart will expand and exult to receive it, and all his faculties will stretch themselves to deserve it.

The conversation which passes in his prefence, should commonly be on the subject of great literary characters. They should be spoken of with the highest veneration. None of their imperfections, and none of those calumnies which envy invents, and which derogate from dignity, should be even mentioned. On the other hand, a proper contempt, or at least neglect, should be shewn to those, who, though they do not want their admirers, are ignorant as well as immoral. The boy should be taught by common conversation, not by formal precept only, to confider greatness of mind as the only true grandeur; and the poffession of knowledge, as the most ornamental accomplishment. Not only the father, but the females of a family, if they have judgment enough for the purpose, must concur in impressing on the young mind ideas of literary excellence. It too often unfortunately happens, that, without intending intending the injury, they undo all the labour of an affiduous instructor. An attention to cards, to dress, to fashion, to those scenes which persons engaged with the world cannot easily avoid, will not only obliterate from the puerile mind all virtuous and desirable ideas, but will often render it incapable of their suture reception. If the idea of excellence, applause, and happiness, is associated with vanity in the infantine age, vanity will be pursued in manhood *. Another

* The early affociation of ideas is of the most important consequence in every part of education, whether moral, religious, or literary. To what do we owe the number of those who, with perverted ambition, and with a degree of ardour which would lead to high excellence in learning and virtue, labour to attain to the character of infidels, debauchees, men of vicious pleasure and excess in all that is ruinous, ridiculous, forbidden by decency and reason, and the laws of God and man? We owe it to the affociation of such a character with the idea of spirit and distinction, and to the affociation of the virtuous and regular character with the idea of a poor spirit and of weakness; we owe it to an affociation of the idea of unerring excellence with those who possess hereditary titles, honours, riches, and who often make themselves distinguished by no other personal qualities than infidelity, debauchery, excess, and brutality. Man commonly conforms his general character to that which he deems most excellent. But his idea of excellence is for the most part erroneous from wrong affociations, formed in the boyish Another excellent method of inspiring the pupil with an emulation to excel in letters, is to accustom him to read Biography. I need not add, that the lives of men of learning should be selected for this purpose. The lives of our great poets, divines, historians, writers of every denomination, should be frequently in his hands *. The

boyish age, by seeing vanity and vice TRIUMPH over MODEST VIRTUE.

* I would not wish a boy to acquire an EXCLUSIVE love of the more trifling pursuits of learning, which many pride themselves upon, though they are but little conducive to MENTAL IMPROVEMENT. I mean fome PARTS OF VERTE, a smattering of BOTANY, PLAYING TRICKS WITH AN ELECTRICAL APPA-RATUS, &c. &c. For a boy may be very FOND of old coins, or shells, or mosses, and be able to whirl a glass globe, and to tell the GOTHIC NAMES of a few plants, to the admiration of the ignorant, and at the same time possess a mind very IELIBERAL and UNENLIGHTENED. Let these things be attended to AFTERWARDS, AND SERIOUSLY. But they will not fupply the place of a CLASSICAL FOUNDATION. Many vain persons shine among the illiterate, merely by possessing an electrical machine, or getting by rote a few words in Linnaus. These persons might properly be ranked among those whom West describes thus :

Who aye PRETENDING LOVE OF SCIENCE fair,
And generous purpose to adorn the breast
With LIBERAL ARTS, to Virtue's court repair,
Yet nought but tunes and NAMES and coins away
do bear.

eulogia

eulogia which are usually passed on them, and which they deserve, will fire a young mind with an ardent desire to tread in their sootsteps.

If the boy can be introduced to the company of some celebrated literary character, it will greatly contribute to raife and fuftain this desirable emulation. He should be taught to wish for the honour of such an interview, and to look upon any notice taken of him by fuch a person, as a noble distinction. At the revival of learning, it is amazing with what eagerness even the fight of a man of eminent learning was fought for by the studious. They ran in crowds from great distances to meet him; and any attention paid by him to an individual, conferred an enviable happiness. The consequence was, that the youth who were devoted to learning, purfued it with a vigour and perseverance which astonishes the present age of indolence. It was the honour and the respect, in which the perfons of eminent scholars were held, which diffused a generous ardour in the pursuit of letters, and produced stupendous effects.

After this important point is gained, and when once the boy feels the love of letters,

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and an ambition for literary fame, improvement is fecured. He will make his own way, even under disadvantages *; but with encouragements, assistances, and opportunities, he can scarcely fail of arriving at what few reach, distinguished excellence.

* Of the politest and best writers of antiquity, several were slaves, or the immediate descendants of slaves. But all the difficulties occasioned by their low birth, mean fortune, want of friends, and desective education, were surmounted by their love of letters, and that generous spirit, which excites,

Twas emulative virtue spurred them on; Cæsar no longer a superior brooks, And Pompey scorns an equal. Lucan.

SECTION XXIV.

ON THE NECESSITY OF INDUSTRY, EVEN TO GENIUS.

'Ου γας αν φαίης αποςοσθεή του ΣΥΝΕΤΟΝ είναι της ΤΕΧΝΗΣ η ΔΙΔΑΣΚΑΛΙΑΣ, ων αγνοει.

For surely you cannot say, that even a genius stands not in need of art and instruction in things of which he is uninformed.

LUCIAN.

Προϊκα ουδεν γίνεται.

Nothing is to be had for nothing. ARRIAN. Epift.

ROM the revival of learning to the present day, every thing that labour and ingenuity can invent, has been produced to facilitate the acquisition of knowledge. But notwithstanding all the Introductions, the Compendia, the Synopses, the Translations, the Annotations, and the Interpretations, I must assure the student, that industry, great and persevering industry *, is absolutely necessary to secure any very valuable and distinguished improvement.

* I repeat this truth often; for Nunquam nimis dicitur, quod nunquam fatis dicitur. Seneca.

Δίς τὸ καλὸν ρηθεν ουδέν βλάπτει.

PLATO.

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Superficial

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Superficial qualifications are indeed obtained at an easy price of time and labour; but superficial qualifications confer neither honour, emolument, nor satisfaction.

The pupil may be introduced, by the judgment and the liberality of his parents, to the best schools, the best tutors, the best books; and his parents may be led to expect, from fuch advantages alone, extraordinary advancement. But these things are all extraneous. The mind of the pupil must be accustomed to submit to labour; fometimes to painful tabour *. The poor and folitary student, who has never enjoyed any of these advantages, but in the ordinary manner, will, by his own application, emerge to merit, fame, and fortune; while the indolent, who has been taught to lean on the supports which opulence supplies, will fink into infignificance. His mind will have contracted habits of inactivity, and inactivity causes imbecillity. I repeat, that the first great object is to induce the mind to work within itself, to think long and pa-

tiently

^{*} Nobody will fay that Demosthenes was not posfessed of genius. But Demosthenes wrote over with his own hand all Thucydides eight times, and got a great part of him by heart. Cicero was equally laborious.

tiently on the same subject, and to compose in various styles, and in various metres †. It must be led not only to bear, but to seek occasional solitude. If it is early habituated to all these exercises, it will find its chief pleasure in them; for the energies of the mind affect it with the finest feelings.

But is industry, such industry as I require, necessary to genius ‡? The idea, that it is not necessary, is productive of the greatest evils *. We often form a wrong judgment

† Human nature loves its own productions. To give boys a love of learning, let them produce something of their own. Quicquid scripsere beati. Pleased with whate'er they write. The exertion required in composition often gives spirits and enlivens study.

Φίλαυτοι πάντες, κỳ τὰ αυτών ἀνάγκη ἡδέα είναι πᾶσιν.
All are lowers of themselves, and their own cannot but be sweet to all.

ARISTOT.

† O tu, quisquis es, cui ignea vis in pectore exarsit, cui slamma in præcordiis micat, procul, procul absint mollia, lenia, facilia, blanda, quæ animi impetum extinguere solent.

JOACH. FORT. RINGEL.

* When the Roman historians describe an EXTRA-ORDINARY MAN, says the learned Kennet, this always enters into his character as an essential part of it. He was, say they, INCREDIBILI INDUSTRIA, DILIGENTIA SINGULARI, of incredible industry, of remarkable application. SALLUST.

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judgment in determining who is, and who is not, endowed with this noble privilege. A boy who appears lively and talkative, is often supposed by his parents to be a genius. He is suffered to be idle, for he is a genius; and genius is only injured by application. Now it usually happens, that the very lively and talkative boy is the most deficient in genius. His forwardness arises from a defect of those fine sensibilities, which at the same time occasion diffidence and conflitute genius. He ought to be enured to literary labour *; for without it, he will be prevented, by levity and stupidity, from receiving any valuable impressions. Parents and instructors must be very cautious how they dispense with diligence, from an idea that the pupil possesses

They had not the foolish vanity of wishing to appear clever without pains, nor did they think that DULNESS only was capable of LABOUR; an opinion to which we owe much forward conceit, much levity, ignorance and misery.

* Corporis tamen valetudinem curet, namque fine ipsa nihil efficere animus potest. Stare malit quam sedere, &c. Yet let him take care of his health; for without that the mind can do nothing. Let him rather stand than sit, &c. JOACH. FORT RINGEL.

Great temperance will supply the place of exercise.

genius sufficient to compensate for the want of it. All men are liable to mistake in deciding on genius at a very early age; but parents more than all, from their natural partiality. On no account, therefore, let them difpense with close application. If the pupil has genius, this will improve and adorn it; if he has not, it is confessedly requisite to supply the defect. Those prodigies of genius which require not instruction, are rare phænomena: we read, and we hear of fuch; but few of us have feen and known fuch. What is genius worth without knowledge? But is a man ever born with knowledge? It is true, that one man is born with a better capacity than another, for the reception and retention of ideas; but still the mind must operate in collecting, arranging, and difcriminating those ideas which it receives with facility. And I believe the mind of a genius is often very laboriously at work, when to the common observer it appears to be quite inactive.

I most anxiously wish that a due attention may be paid to my exhortations, when I recommend great and exemplary diligence. All that is excellent in learning depends upon it. And how can the time of a boy

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or young man be better employed? It cannot be more pleasantly; for I am fure, that industry, by presenting a constant succession of various objects, and by precluding the liftlessness of inaction, renders life at all stages of it agreeable, and particularly so in the restless season of youth. It cannot be more innocently; for learning has a connection with virtue; and he whose time is fully engaged, will escape many vices, and much mifery. It cannot be more ufefully; for he who furnishes his mind with ideas, and strengthens his faculties, is preparing himself to become a valuable member of fociety, whatever place in it he may obtain, and he is likely to obtain an exalted place. I cannot conclude what I offer on this fubject, without recommending to the induftrious student early rising *, and uninterrupted

* Qui sub signis nostris merere studet, in primis amplecti VIGILIAS ac LABORES debet; sugere luxum, delicias, & quicquid esseminatum reddit animum.

JOACH. FORT. RINGEL.

Intrat et angustas extendit lumine rimas.

Stertimus, &c.—

quintâ dum linea tangitur umbrâ,

En quid agis? Jam liber et bicolor positis membrana capillis

Inque

rupted application in the morning. I will not anticipate by description, the effects which he will soon experience.

Inque manus chartæ nodosaque venit arundo.
Tum queritur crassus calamo quod pendeat humor
Nigra quòd infusa vanescat sepia lympha:
Dilutas queritur geminet quòd sistula guttas.
O miser! inque dies ultra miser, huccinè rerum
Venimus? At cur non potiùs teneroque columbo,
Et similis regum pueris, pappare minutum
Poscis et iratus mammæ lallare recusas?
An tali studeam calamo? cui verba? quid istas
Succinis ambages? tibi luditur. Essluis amens;
Contemnêre.

Udum et molle lutum es; nunc nunc properandus et acri

Fingendus fine fine rota. Persius, Sat. 3.

The industrious student, like the thrifty merchant, must not neglect the smallest acquisitions. Hæc enim tametsi singula per se pusilla, tamen in unum collata acervum, doctrinæ thesaurum lucro augent haudquaquam negligenda τῷ εἰς αφενον σπέυδοντι. Εκας μυδ.

SECTION XXV.

ON PRIVATE STUDY DURING THE INTER-

ΕΚ ΜΕΛΕΤΗΣ ωλείους, η φύσεως αγαθοί.
Far more by care than natural gifts excel.

ANAXAND. apud Stob.

Quies tibi non defidia sit, at cum ab aliis luditur, tu sancti aliquid honestique tractabis. Let not your rest be sloth; but while others are at play, do you employ yourself in something serious and laudable.

SENECA in Prover.

MPROVEMENT will be greatly accelerated, and an eminence in literary attainments easily acquired, if the student can be induced to devote the hours which his private tutor, or his master at school, allows him, to private reading. At the age then of thirteen or fourteen, let a few English books be put into his hands. They should be entertaining, or they will not, at first, draw his attention. They should at the same time be classical, or have some connexion with real and valuable knowledge, or they will only diffipate his ideas, and impede his progress in the more effential pursuits. I know

I know of no book which can be more properly recommended at first, than the Spectator. It abounds with entertainment. It furnishes a great variety of ideas on men, manners, and learning; and the moral and religious principles it recommends, are well adapted to tincture the young mind with the love of all that is amiable, useful, and honourable. I would require one paper to be read every day, and I should make little doubt but that the pupil would foon read more from choice.

I would by no means fuffer his attention to be distracted by a great variety of books; but at the same time I must observe, that application to books is wonderfully increased and encouraged by the occasional introduction of a little novelty*. Let other books then be sometimes allowed, at the discretion of a judicious superintendant.

Historical books are highly proper, and I wish, as I have said before, to begin with the Antient History. Rollin's Antient History is certainly well adapted to boys,

^{*} Robinson Crusoe and Telemachus are found to be most delightful to boys, and they are no less useful.

should be pointed out to the student. Plutarch's Lives* should also be read. Such models tend to inspire the young mind with all that is generous and noble. The Grecian and Roman History, read at this period, will never be forgotten. Care must be taken to put no books into the student's hands, which are inelegant in their style †. I must confess and lament, that many of the antient histories written in our language, are remarkably inelegant. Such, for instance, is that of Eachard; and Stanyan, though a good author, is not to be admired for his diction.

Poetry should likewise be read at that early age, when the seelings and the imagination are all tremblingly alive. I have known many good scholars, who have gone

^{* &}quot;What profit shall he not reap as to the business of men, by reading the Lives of Plutarch? But let not the pupil so much imprint on his memory the date of the ruin of Carthage, as the manners of Hannibal and Scipio."

MONTAIGNE.

[†] Η γας ψυχή του αναγινώσκοντος, υπό της συνεχούς σταεατηςήσεως, την ομοιότηθα του χαξακτήςος εφέλκεται. For the mind of the reader, by an uninterrupted attention to a book, draws to itself a resemblance of the characteristic style.

Dionysius Halicar.

to the universities at the age of eighteen or nineteen, without having read the works of Pope, Dryden, and our other poetical classics; a neglect without excuse, as the perusal of such writers is of the greatest advantage, and it is really matter of pleafure and delight, rather than a task. Indeed, I know not how a young man can support with honour his character as a clasfical scholar, without an acquaintance with the finest writers of his own country, who have rivalled the most admired of the an-But these cannot be read, confistently with pursuits more immediately necessary, in the school, and under the eye of the instructor. They must form the amusement of leisure hours, and must be read from choice. They will be read from choice, when their beauties shall have been once felt, and they will be strongly felt by youthful fensibility. All that the master and the private tutor can usually do, is to recommend private application, and point out the most excellent authors.

When the boy shall-have arrived at the age of sifteen, and at the improvements adequate to the age, it will be highly advantageous to prevail with him to read in private,

private, not only English, but also some easy Latin book. Time and habit will render it no more difficult than to read English, and the improvement in Latin will be soon found astonishingly greater than would be derived from reading it only in a school, or with a private tutor. The private reading and application which I advise, is to be followed as an amusement; and I need not repeat, that the pursuit we delight in is commonly prosecuted with success.

The boy should be taught to be a very niggard of his time*, and to fill up the spaces of five minutes, and quarters of hours, with a volume, with which his pocket should never be unprovided. A very easy and amusing book must be chosen for this purpose. Difficulty on first entering on voluntary study will disgust the

* Tempus tantum nostrum est. Time only can be called our own.

Mihi tempus perit per ignaviam, etiam tum cum diligentissimus esse videor. Quis enim unquam adeo in rebus peragendis vehemens suit, qui non multo esse, possit vehementior si extremas vires cogeretur experiri?

[OACH. FORT. RINGEL.

Cæfar — media inter prælia semper Stellarum cælique plagis superisque vacabat. Lucan. student, student, and stop his progress. Three things are requifite, whatever Latin book shall be at first selected; a pure diction, an entertaining subject, and a perspicuous style. Though the boy read the higher and more difficult classics in the school, yet, in his private hours, I advise him to descend to the easiest, provided they have the three necessary qualities already mentioned. Improvement in phraseology may be derived from reading even Cordery's Colloquies with attention, and for the amusement of vacant hours. Erafmus's Dialogues abound with entertainment, and with elegant modes of expression. Clerke's Translation of Castiglione's Courtier is an excellent book for the purpose. Phædrus and Cornelius Nepos are also very proper. I recommend that these shall be read through, and I have felected easy books to secure this point; for if the boy is to recur to his dictionary very often, and to flruggle with obscurity in every page, he will not long adhere to this defirable plan of PRIVATE APPLICATION to the Latin language. He will rather chuse to fill up his time with amusing English authors, or to devote it entirely to puerile diversion. Let not not therefore any prejudice be formed against the elegant books which I have recommended, because, from their perspicuity, some of them are usually read in the lower classes.

But when a great facility is gained in reading Latin, the student will of himself ascend to Cicero, Terence, Livy, and all those excellent writers whom the world has long agreed to admire. When fuch books shall be read for the delight they afford, the fuccess will be secured. The scholar will leave his school richly fraught with golden stores; a most desirable event, but which by no means happens to the greater part of those who have spent many years at our best seminaries. I mean not to reflect on the very respectable conductors of those feminaries; for the fault is in the scholar, whose indolence and diffipation will feldom permit him to apply feriously to the business of the school, much less to private study; a matter which I consider, and I hope not without reason, of the highest importance.

At this period of improvement, Latin verse should form a part of the private studies. Indeed, no precepts need be given on this topic. The boy's taste will lead him to peruse all the more celebrated productions in this pleasing species of composition, when once he is able to procure them with ease. Besides the antients, he will read Fracastorius, Bourne, and many other most elegant modern works, all of which will contribute to accomplish the truly classical scholar.

I am fensible, that to read Latin as an amusement, is not common among young The reason of the omission is fludents. eafily affigned. They feldom can read it without more difficulty than is compatible with mere amusement. But almost any point may be carried with young people, if proper methods are used. Let persuafion, allurements, rewards, and every art be applied, to induce the boy to devote fome of his vacant hours to private reading. If he has natural abilities, and his private reading is well chosen, he will, after due preparation, derive more benefit from it, than from any formal instruction.

One caution is highly necessary on this subject. Novels must be prohibited. I have known boys of parts stopped at once in their career of improvement in classical

L2 knowledge,

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knowledge, by reading novels. They confidered Latin and Greek as dull, in comparison, and could never prevail on themfelves to give them due attention. When a great degree of classical improvement is fecured, one or two of the best romances and novels may be read, for the fake of acquainting the student with the nature of this kind of writing*. But even the works of Cervantes and Fielding must not be attended to, before a deep and strong foundation is laid for folid improvement. True history will afford little entertainment to the boy who can procure fiction. Exclude fiction, and he will be delighted with true history +.

For

in the course of a literary life; but during education only the best. To form a sound and good judgment is of the highest consequence. Judgment contributes more to public and private good than genius. Let the boy's judgment then be exercised and strengthened by being early habituated to the work of selection. Let him be taught to chuse the best authors, and always to give reasons for his choice. This will improve his judgment in the conduct of life; without which, parts and learning often serve only to precipitate ruin.

⁺ Orationi enim et carmini parva gratia, nisi eloquentia sit summa: Historia quoquomodo scripta delectat:

For many reasons, I strongly urge the expediency of accustoming the pupil to apply in private, and without assistance, as well as with it; but more particularly because it will habituate his mind to work for itself, on which a great and solid improvement chiefly depends. Amidst the number of facilitating contrivances, and the various aids afforded by opulence, the mind is not often allowed to exert its native powers. The toil of THINKING is too frequently thrown upon the preceptor, and the formal lecturer. Thus it happens, that many who attend lectures wherever they are to be

funt enim homines natura curiosi, et qualibet nuda rerum cognitione capiuntur. There are no great charms in eloquence and poetry, unless they are excellent in their kind: History, however it is written, affords pleasure; for man is by nature inquisitive, and is captivated by the knowledge of events, though the narrative is unadorned.

PLINIUS.

The present Preceptor to the Heir to the British Crown has justly observed, that novels are well received, merely "for the gratisfication they assord to a vitiated, palled, and sickly imagination; that last disease of learned minds, and sure prognostic of expiring letters."

Bishop Hurd.

An imagination neither vitiated, palled, nor fickly, fuch as that of boys, will be delighted with truth well exhibited.

Q3

heard,

heard, and purchase the affistance of all who profess to afford it, are often after all less learned * than others, who, without such apparent advantages, have forced their way up the most arduous heights, by native vigour and persevering affiduity †.

- * Nullum Virgilio præceptorem legimus. Flaccus de suo nihil nisi quod plagosum dixit. Cicero autem suum laudibus amplissimis celebrare voluit, nec valuit. Contra hujus silius quantis præceptoribus, patre scilicet et Cratippo illius ætatis philosophorum principe, si quid ipsi credimus Ciceroni, quantus nebulo. We read nothing of Virgil's master. Horace has said nothing of bis, but that he was a great flogger. Cicero would have extolled his in the highest terms, but could not. On the other hand, his son, though he had the benefit of so great masters, his own father, and Cratippus the first philosopher of his time, if we may believe Cicero himself, turned out a great blockhead, &c.

 Petrarcha.
- † I am happy to find that my opinion on the necesfity of the mind's working for itself in education, and the insufficiency of formal lectures alone, coincides with the opinion of the Author of Hermes.
- "Nothing is more absurd, says he, than the common notion of instruction, as if science were to be poured into the mind like water into a cistern, that passively waits to receive all that comes. The growth of knowledge resembles the growth of fruit: however external causes may in some degree co-operate, it is the internal vigour and virtue of the tree that must ripen the juices to their just maturity." HARRIS.

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I will add, that a boy will retain what he has acquired by his own labour, because he will know what it cost him. Oudsis δυσιαν, ην αυτός εκτησατος κατέφαγεν, ην δὶ ωας άλλου ωας έλαθε. A man does not usually devour the substance which be has acquired himself; but that which he has received from another. Cephisidori Apophthegma.

The late unfortunate Chatterton is a proof of the advantage of private and unaffifted application. He was indeed possessed of a very extraordinary genius; but he had also surnished himself with a great share of peculiar learning at the age of sixteen. Unprotected and untutored, he had made a progress seldom equalled at a more advanced age, by those who have enjoyed the assistances of the best schools, and the most samous universities. So true is it, EAN HE GIAOMAGHE EEH HOATMAGHE. If you love learning, you will have learning.

" Education, fays father Gerdil, may indeed be termed an art; but it is one of those arts which are fimply directory, forming nothing. The gardener, to whom a young plant is committed in charge, carefully transplants it into the most convenient spot, defends it from every thing which may injure it, from the heat of the dog-days and the winter's frost. If it bends in its growth, he straightens it, though he is obliged to make use of violence, and scruples not to use the knife for cutting off such useless branches as would only ferve to divert the course of that sap which is intended for its nourishment, and to make it bear fruit. The gardener forms nothing: all he does is to keep at a distance every thing that would interrupt nature in its operations. It is nature causes the young plant to grow, and the inward energies of nature which extend to every part.

Doctrina sed vim promovet insitam Rectique cultus pectora roborant.

Hor. Injudicious

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Injudicious parents are apt to think it hard that their child must work so much when they provide such various and costly assistance. They are apt also to be unreasonably impatient in expecting to reap very early the fruits of their own expence and their child's labour. They are displeased if they see not a hasty improvement: Let them attend to Plutarch. "He," says Plutarch, "who plants a vineyard, soon eats the grape; so in other plantations a few months bring the fruit of our labours to our eye and taste. Oxen, horses, sheep, &c. soon bring us prosit, and do us much service in return for a little expence and trouble. But man's education is full of labour and cost. The increase is slow, the fruit and comfort far off, not within sight."

Sicuti enim horologii umbram progressam sentimus progredientem non cernimus: et fruticem aut herbam crevisse apparet, non apparet crescere, ita et ingeniorum prosectus. For as we perceive that the shadow is moved upon the dial, yet do not see it moving; and as it appears, that the shrub or the grass is grown, though it does not appear to grow; just so is the improvement of the understanding.

JOACH. FORT. RINGEL.

SECTION XXVI.

ON LATE LEARNERS, AND ON PERSONS
WHO WISH TO RECOVER THE ACQUISITIONS OF THEIR YOUTH.

Σωκράτης εν γήρα κιθαρίζων, κή παρακρουων ετυίχανε κή τινος ειποντος, κιθαρίζεις τηλικετος ων; κρείτιον, είπεν, όψιμαθη είναι η άμαθη. Socrates in his old age happened to be playing on the lyre, and thrumming away upon the strings, when somebody came up and said, What! are you, at your time of life, playing on the lyre? Aye, said he, it is better to learn a thing late than not to learn it at all.

Demosthenes.

THE passion for letters shews itself at different periods of life. Many persons have passed through a school, without exhibiting either inclination or ability for literary pursuits, who have afterwards shone in the world of letters with distinguished lustre. The faculties of their minds have expanded at a later period than common, or peculiar occasions have occurred to excite their industry and emulation.

Others there are, who never were placed at a classical school; but who, when their judgment judgment is matured by observation and experience, earnestly wish and endeavour to furnish themselves with the learning of a gentleman. They often miscarry in their attempt, not from want of assiduity or of perseverance, but from ignorance of a pro-

per method.

The first great error of students of this description is, that they read in a defultory manner, every thing which falls in their way. They begin with complete and extensive treatises, when they should proceed gradually from elementary introductions. They are usually unacquainted with propereditions of books, and often fpend much time and attention on publications, which, when compared with original compositions, are contemptible both in style and in matter. They often confine their attention to English books; from an idea, that the languages are not easily to be learned by an adult. The confequence of their mistakes is, that their conceptions, though multiplied by reading, are confused and imperfect, and though they find amusement from it, they derive but little folid advantage. If If they feriously wish, then, not merely to divert themselves with books, but to make a progress in learning, they must resolve to read methodically. They must let no temptation* interrupt their plan. They must not indulge to excess their natural love of novelty †. That passion will lead them to attend solely to new publications, from which alone no great advantage will be received.

They will do right to divest themselves of that vulgar prejudice, which represents it as an insurmountable difficulty to begin a language, or an art, or science, at the age of manhood. To be under the influence of this opinion, will be an effectual bar to their advancement. Let them rather call to mind the many instances of great improvements made in the sciences, by those who did not begin to cultivate them till they were arrived at a middle age. History and Biography will surnish several examples of old men, who have begun to

^{• —} Fortis, omissis, Hoc age, deliciis.

Have spirit enough to give up your indulgences, and mind the one thing needful. Hor.

[†] Dura aliquis præcepta vocet mea; dura fatemur Esse; sed ut valeas multa ferenda tibi.

study in old age, and have yet made a great

proficiency.

I am aware, that rules and method in study, which I thus strongly recommend, are at present rather out of fashion; but I am convinced, that the late student will never lay a folid foundation without them. He should every day set apart certain hours, and I would advise, that he borrow a few from his morning repose; not only because he can then read without interruption of his other business and engagements, but because the morning, it is well known, is particularly favourable to the muses. The injury which the health, the eyes, and the spirits, will infallibly sustain from a long continuance of nocturnal studies, will induce every prudent person to avoid the lucubrations of midnight. Early rifing contributes to health and chearfulness, while it furnishes the finest opportunities for study.

It is not easy to prescribe a plan of study, or a course of reading, which will suit all circumstances. The directions which might serve a few, might possibly mislead more*,

In

^{*} Erasmus being asked how a man might become learned, replied, Si doctis assidue conviveret; si doc-

In general, therefore, I advise, that the student shall apply to some respectable clergyman or superintendant of education, who has himself been regularly trained, and who supports a character of learning and judgment. Such a director will be able to confider the age, the previous opportunities that have been enjoyed, the degree and the kind of improvements already gained, and the abilities and disposition of the student *. He will give directions fuggested by each of these circumstances in particular, and all of them combined. I mean not that he should act as a tutor. No. The late fludent must be his own instructor, after he is once taught the way that he should go, by fome friend who is possessed of judgment and experience. A man will feldom fubmit to a tutor, with that implicit obedience which may be necessary to render a tutor's method and instructions successful. I think it therefore better, only to ask advice of the

tos audiret non minus submisse quam honorisice; si doctos strenue legeret; si doctos diligenter edisceret; denique si se doctum nunquam putaret.

^{*} He will act as an ARBITER ELEGANTIARUM in pointing out books, and supplying an ERUDITUM LUXUM.

judicious, than to engage with a private tutor. Some cases, however, may render a private tutor highly proper. But in general I may affert, that where parts and inclination are united, and the directions of a sensible friend attended to, the late student, as I have termed him, may proceed alone, and obtain a prosperous passage in the way to learning.

It is very common to find persons, who, though they have been good scholars at their school, and have made a great prosiciency in learning, in the juvenile age, have forgotten it amidst the pleasure and the business of an active manhood. When the busy scene is passed, they call to mind those sweets of literary pursuits, which they formerly enjoyed, and wish to taste them once more. They are at a loss for something to fill agreeably those vacuities of time, which were lately occupied in active employments. They, therefore, endeavour to recal what they acquired in their youth.

The advice to be given to persons under these circumstances, is, that they pursue the easiest, the most entertaining, and the most compendious methods. Difficulty will disgust and impede them. Amusement is the end proposed by them; and the means which lead to it must, if possible, be rendered amusing. As they have once been acquainted with the elementary parts, they will recollect what is essential in them, without much labour. If they wish, for instance, to recal their knowledge of Latin, I would advise them to begin at once with reading an easy author, with Beza's Latin Testament and Cordery's Colloquies, and gradually ascend to the highest classics. They will find themselves improve by this method, if they possess natural abilities, with great rapidity.

But in general it would perhaps be better, for perfons advanced beyond the meridian of life, not to attempt learning, or recovering what they have forgotten, in the Latin or the Greek languages. Amusement is their principal object, and they may derive it in sufficient variety in English. But in English they should read with some method, and not, as is usually the case, whatever offers itself, without taste and selection. It will be said, that, if they are innocently amused, it signifies little with

what book. From this opinion I must disfent. The pleasure which arises from reading, and feeling the beauties of elegant works, is much greater than is received by an indiscriminate and vague perusal of every catchpenny publication *.

I cannot close this topic, without earnestly recommending to all classes above extreme poverty, the cultivation of a taste for letters in every stage of life. Merchants and traders, even if, from unavoidable circumstances, they have been neglected in their youth, should endeavour at a subsequent period to acquire a love of reading. Retirement is their object. But how are they to enjoy this retirement? They promise themselves much happiness, but alass they seldom find it †. They know not how to pass that time, which was before scarcely sufficient for their occupations. They have

SENECA.
recourse

^{*} If much and ill-chosen reading tended to make men wise, every subscriber to a circulating library, says Dr. Beattie, would have it in his power to be wiser than Socrates, and more accomplished than Julius Cæsar.

[†] Otium fine literis mors est et vivi hominis sepultura. Leisure without books, and a taste for them, is death and the burial of a man even while alive.

ON LATE LEARNERS, &c. 248

recourse to the bottle and to cards. These indeed prevent reslection for a time; but they often afford no solid satisfaction. How happy would pass their days of ease and affluence, if the tranquil pursuits of literature formed a part of their amusement!

The consideration, that a taste for letters is able to surnish one of the best pleasures of old age, should induce parents of all ranks above the lowest, to give children a tincture of polite learning, whatever may be their destination. If they are fixed in trade, and are successful, this will enable them to enjoy a fortune. It will fill up their leisure with satisfactory employment, and will better enable them to support the character of gentlemen, than the opulence which gives them the name.

^{*} Sit bona LIBRORUM et provisæ frugis in annum
Copia.

Hor. lib. i. ep. 18.

Let there be a good store of books laid up as part of the provisions for the enjoyment of the year.

SECTION XXVII.

ON THE LITERARY EDUCATION OF WOMEN.

Κόσμος ες ιν, ως ελεγε Κράτης, το κοσμέν. Κοσμεί δε το κοσμίντες αν γυναϊκα σοι εν. Ποιεί δε τοι αύτην οὐτε χευσος, οὐτε σμαξαγδος, οὐτε κόκκος άλλ οσα σεμνύτητος, ἐυταξίας, αιδοῦς ἐμΦασιν σεριτίθησι. Ornament, as Crates said, is that quality which possesses the power of adding grace. But that quality prsesses the power of adding grace, which renders a woman more graceful. Now it is neither gold, nor the emerald, nor the purple dye, which does this; but it is that, whatever it is, which exhibits indications of wirgin dignity and delicacy, of a well regulated mind, and of modesty.

Plutarch:

THERE are many prejudices entertained against the character of a learned lady; and perhaps if all ladies were profoundly learned, some inconveniencies might arise from it; but I must own it does not appear to me, that a woman will be rendered less acceptable in the world, or worse qualified to perform any part of her duty in it, by having employed the time from six to sixteen, in the cultivation of her mind. Time enough will remain, after a few hours every day spent in reading, for

the improvement of the person, and the acquisition of the usual accomplishments. With respect to these accomplishments, I will not presume to direct the method of pursuing them. I will not so far intrude on a province, which by no means belongs to me. The ladies themselves, and their instructors, want no directions in matters of external ornament, the end of which is to please on intuition. However arrogant the men have been in their claims of superiority, they have usually allowed the ladies the possession of a delicate taste in the improvement and perception of all kinds of beauty *.

The literary education of women ought indisputably to be varied according to their fortunes, and their expectations. Much refinement, and a taste for books, will injure her, whose time, from prudential motives, must be entirely engrossed by œconomy. Few women are indeed exempted from all attention to domestic care. But yet the unmarried, and those who enjoy opulence, find many intervals which they

^{*} It is to the men alone that what the Greeks call a horaxia, a want of fensibility for beauty, can be imputed.

often devote to some species of reading. And there is no doubt, but that the reading would be selected with more judgment, and would afford more pleasure and advantage, if the taste were formed by early culture*.

I will then venture to recommend, that ladies of this description should have a classical education. But let not the reader be alarmed. I mean not to advise, that they should be initiated, without exception, in Greek and Latin; but that they should be well and early acquainted with the French and the English classics.

As foon as they can read with fluency, let them begin to learn Lowth's Grammar, and to read at the fame time fome very easy and elegant author, with a view to exemplify the rules. They should learn a part in grammar every morning, and then proceed to read a lesson; just in the manner observed in classical schools in learning La-

^{* &}quot;The girl is altogether kept from exercises of good learning and knowledge of good letters, or else she is so nouseled in amorous bookes, vaine stories, and sonde trisling fancies, &c." E. Hake's Touchstone for the time present. See the passage quoted in the ingenious Mr. T. Warton's History of English Poetry.

tin. After a year spent in this method, if the success is adequate to the time, they should advance to French, and study that language exactly in the same mode. In the French grammar, it will not be necessary to go through those particulars which are common to the grammars of all languages, and which have been learned in studying English.

Several years should be spent in this elementary process; and when the scholar is perfectly acquainted with orthography and grammar, she may then proceed to the cultivation of tafte. Milton, Addison, and Pope, must be the standing models in English; Boileau, Fontenelle*, and Vertot, in French; and I wish these to be attended to folely for a confiderable time. Many inconveniencies arise from engaging young minds in the perufal of too many books. After these authors have been read over with attention, and with a critical observation of their beauties, the scholar may be permitted to select any of the approved writers of France and England, for her own

R 3 6

improve-

Though Fontenelle is accused by the critics of deviating a little from the classical standard, he is yet a very pleasing writer.

improvement. She will be able to felect with fome judgment, and will have laid a foundation which will bear a good fuperstructure. Her mind, if she has been successful in this course, will have imbibed an elegance which will naturally diffuse itself over her conversation, address, and behaviour. It is well known, that internal beauty contributes much to perfect external grace. I believe it will also be favourable to virtue, and will operate greatly in restraining from any conduct grossly indelicate, and obvioufly improper. Much of the profligacy of female manners has proceeded from a levity occasioned by a want of a proper education. She who has no tafte for well written books, will often be at a loss how to spend her time *; and the consequences of such a state are too frequent not to be known, and too fatal not to be avoided.

Whenever a young lady in easy circumflances appears to possess a genius, and an inclination for learned pursuits, I will ven-

^{*} How happy is it TO KNOW HOW to live with onefelf, to find onefelf again with pleasure, to leave onefelf with regret! The world then is less necessary to one.

MARCHIONESS de LAMBERT.

fumptuous,

ture to fay, she ought, if her situation and connections permit, to be early instructed in the elements of Latin and Greek. Her mind is certainly as capable of improvement, as that of the other fex *. The instances which might be brought to prove this, are all too well known to admit of citation †. And the method to be pursued must

* Όσαι δὲ ἐν ἀνθρώποις ΑΡΕΤΑΙ λέγονται, σκοπόυμενος ἐυξήσεις σάσας μαθήσει τε η μελέτη αυξανομένας. excellences you can mention as belonging to human creatures, you will find, upon consideration, that all of them are increased both by instruction and by care. XENOPHON.

But many still will fay with an old Writer, "Let them learne plaine workes of all kinde, fo they take heed of too open feaming. Inflead of fonges and muficke, let them learne cookerie and laundrie. And instead of reading Sir Philip Sydney's Arcadia, let them reade the groundes of good huswifery." Powel's Tom of all Trades, quoted by Mr. T. Warton.

+ Weak, wicked and vain men have always taken a great deal of pains to LOWER THE FEMALE SEX, and to represent them as incapable of real virtue and folid excellence. It is easy to see their scope. Even fome authors of great name among the profligate, have endeavoured to confirm the degradation of female dignity. The attempt, when fuccessful, often becomes to both fexes the cause of shame, remorse, poverty, disease, suicide, and every fin and evil with which God almighty has thought proper to visit voluntary, pre-R 4

must be exactly the same as that which is used in the private tuition of boys, when judiciously conducted.

And here I cannot refrain from adding, that though I disapprove, for the most part, of private tuition for boys, yet I very seriously recommend it to girls, with little exception. All sensible people agree in thinking, that large seminaries of young ladies, though managed with all the vigilance and caution which human abilities can exert, are in danger of great corruption. Vanity and vice will be introduced by some among a large number, and the contagion soon spreads with irresistible violence. Who can be so proper an instructor and guardian, as a tender and a sensible mo-

fumptuous, and continued transgression of those laws which were first written on the heart, and then in the scriptures; THE LRWS OF MORAL AND RELATIVE DUTY.

The WOMEN indeed may become THE BEST RE-FORMERS. The dignity of female virtue, confidently fupported, is better calculated than any moral lesson, to strike confusion and awe into the breast of the EMPTY and artful villain. But the vices of one part of their fex, and the various hindrances to matrimony, have often driven the virtuous to submissions which may in time verify the assertions of their fatirists.

ther?

ther? Where can virgin innocence and delicacy be better protected, than under a parent's roof, and in a father's and a brother's bosom? Certainly no where, provided that the parents are fensible and virtuous, and that the house is free from improper or dangerous connections. But where the parents are much engaged in pleafure, or in business; where they are ignorant or vicious; where a family is exposed to the visits or constant company of libertine young persons; there it is certainly expedient to place a daughter under the care of some of those judicious matrons, who preside over the schools in or near the metropolis. But I believe it often happens, that young ladies are fent from their parent's eye, to these seminaries, principally with a view to form connections. I leave it to the heart of a feeling father to determine, whether it is not cruel * to endanger the morals of his offspring for the fake of interest +.

^{*} It must be remembered, that only those parents can incur this censure, who keep their daughters at school after a CERTAIN AGE.

⁺ One of the strongest arguments in favour of the literary education of women, is, that it enables them

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to superintend the domestic education of their children in the earlier periods, especially of daughters. We are told, in the very elegant dialogue on the causes of the decline of eloquence, that it was the glory of the antient Roman matrons, to devote themselves to occonomy, and the care of their children's education. Jamprimum filius ex casta parente natus, non in cella emptæ nutricis educabatur, sed in gremio ac sinu matris, cujus præcipua laus erat, tueri domum et infervire liberis. . . . Sic Corneliam Gracchorum, fic Aureliam Julii Cæfaris, fic Attiam Augusti matrem. præfuisse educationibus liberorum accepimus. As soon as a for was born of a chafte parent, he was not brought up in the cottage of some hireling nurse, but in the lap and the bosom of his mother, whose principal merit it was to take care of the house, and to devote herself to the service of the children. . . Thus are we told, Cornelia, the mother of the Gracchi, thus Aurelia, of Julius Cæsar, thus Attia, of Augustus, presided over the education of their children. And with respect to its not being the custom to teach ladies Latin, we may fay in the words of the learned Matron in Erasmus, Quid mihi citas vulgum, pessimum rei gerendæ auctorem? Quid mihi consuetudinem, omnium malarum rerum magistram? Optimis affuescendum: ita siet solitum, quod erat infolitum; et suave fiet, quod erat insuave; fiet decorum, quod videbatur indecorum. you tell me of the generality of people, the very worst pattern of conduct? Why do you talk to me of the cuftom, the teacher of all that is bad? Let us accustom ourselves to that which we know is best. So, that will become usual which was unusual; and that will become agreeable which was disagreeable, and that fashionable which appeared unfashionable.

He of whom antiquity boasts itself as of the wisest of mortals, was instructed in many elegant and profound subjects of learning by a lady.

Ασπασία μὲν τοι ή σοφή του Σωκζάτους διδάσκαλος των ρητοςικών λόγων. Aspasia, the learned lady, quas the preceptres of Socrates in rhetoric. ATHENÆUS.

Πλάτων τον Σωκράτην παζ αυτής Φησι μαθείν τὰ πολιτικά.
Plato says that Socrates learned politics of her.

HARPOCRATION.

See some excellent remarks on the subject of giving daughters a learned education, in Eras. Epist. to Budæus, cited in Jortin's Eras. vol. ii. p. 366.

Burch, de le amson

SECTION XXVIII.

ON THE FEAR OF APPEARING PEDANTIC.

Φιλοσοφίας ἐπιθυμεις; παρασκευάζου ἀυτόθεν, ως καταγελασθησόμενος, ως καταμωκησομένων σου πολλών, ως ἐρόιντων, ὅτι, ἄφνω φιλόσοφος ἡμῖν ἐπανελήλιθε, ιζ, πόθεν ἡμῖν ἀυτη ἡ ὀφρύς; ΣΥ ΔΕ ΟΦΡΥΝ ΜΕΝ ΜΗ ΣΧΗΣ τῶν δε βελτίςων σοι φαινομένων ὄυτως ἔχου, ως ὑπὸ του Θεοῦ τετα μένος ἐις τάυτην την τάξιν ΜΕΜΝΗΣΟ ΔΕ, ΟΤΙ ΕΑΝ ΜΕΝ ΕΜΜΕΙΝΗΣ ΤΟΙΣ ΑΥΤΟΙΣ, ΟΙ ΚΑΤΑΓΕΛΩΝΤΕΣ ΣΟΥ ΠΡΟΤΕΡΟΝ, ΟΥΤΟΙ ΣΕ ΥΣΤΕΡΟΝ ΘΑΥΜΑΣΟΥΣΙΝ. ΕΑΝ ΔΕ ΗΤΤΗΘΗΣ ΑΥΤΩΝ, ΔΙΠΛΟΥΝ ΠΡΟΣΛΗΨΗ ΚΑΤΑΓΕΛΩΝΤΑ.

If you have an earnest desire of attaining to philosophy, prepare yourself from the very first to be laughed at, to be sneered by many, to hear them say, "He "is returned to us a philosopher all at once;" and, "Whence this supercilious look?" Now for your part, do not have a supercilious look indeed; but keep steadily to those things which appear best to you, as one appointed by God to this station. For remember, that if you adhere to the same point, those very persons who at first ridiculed, will afterwards admire you. But if you are conquered by them, you will incur a double ridicule. Mrs. Carter.

Αμαθία μεν θεάσος, λογισμός δε όκνον Φέρει. Ignorance indeed occasions audacity; but a power and habit of just reasoning, hesitation. Thucyddes.

APPEARING PEDANTIC. 253

Recta ingenia debilitat verecundia, perversa confirmat audacia. Modesty debilitates a good genius and disposition; audacity gives assurance to the perverse.

PLINIUS.

In this age, true pedantry is not very common. Men of learning have extended the objects of their pursuit. They usually study to accommodate themselves to the external manners, if not to the sentiments, of those with whom they daily converse. They willingly throw off the solemnity of wisdom, and assume that airy gaiety, which has formerly distinguished the professed men of the world. They find it an advantageous change, to resign something of the distant veneration which they might claim, for the pleasures of easy and familiar intercourse.

The ridicule which has been thrown on the character of the pedant, has contributed to effect this revolution. The ridicule was often just; but dunces have availed themselves of it unjustly. They have injured by derision the modest student, who, while his mind is engaged in study, can scarcely avoid expressing, in conversation, some of those ideas with which he is animated. A feeling and ingenuous mind is often hurt by the

the derision of those whom it ought to defpise; and the name of pedant, given by a blockhead to his superior, has greatly injured the cause of true learning *.

None, indeed, but very weak persons, can fall into very ridiculous pedantry. Conversation † on subjects of literature in liberal and well educated company, is by no means pedantry ‡. Learning and books constitute a very pleasing, as well as rational topic of conversation ||. It is agreeable, and is expected, that a scholar should talk

- The last main given to learning has been by the scorn of pedantry." Sir W. TEMPLE.
- † See some good remarks on fashionable converfation, and on several other subjects of the highest importance to persons just entering into life, in Mrs. Chapone's Miscellanies. I will also recommend the Letters on the Improvement of the Mind, by the same ingenious Lady, to boys as well as to girls, for the latter of whom they were indeed chiefly designed.

Indeed I cannot help thinking, that one of the most valuable effects of polite learning, or a knowledge of morals, history, eloquence, and poetry, is, that it furnishes inexhaustible matter for ELEGANT CONVERSATION. They who cannot partake in such conversation, are glad to exclude it, by giving it the name of pedantry, and they too often succeed.

| Nothing more improving. Nothing more truly delightful. They are the luxury of the foul, and its best employment, next to acts of benevolence and piety.

on scholar-like subjects; nor is he in the least more culpable or ridiculous than the military man, the merchant, the ingenious artist, who naturally love to expatiate on those things which claim their daily attention.

Yet the fear of the imputation of pedantry, has prevented many a young man not only from displaying but acquiring knowledge. As I wish to remove every obstacle which can impede the improvement of the ingenuous student, I cannot help exhorting him to assume a sufficient degree of courage*, to despise the ridicule of those whose praise would be fatire†. Such is that of those unfortunate persons who have little taste for any gratifications, but the grosser pleasures of the senses, and who have malignity enough to wish to reduce all others to their own level ‡.

* Sapere Aude. Dare to be wise. Hor.

† "And whether there be any such or no, I cannot well tell: yet I heare saye, some young gentlemen of ours, count it their shame to bee counted learned; and perchance they count it their shame to bee counted honest also. For I heare saye, they medle as little with the one, as with the other." ASCHAM.

‡ I hope the Author of the Estimate of the Manners, &c. of the Times, was under the malignant influence of spleen, when he told the world, that among

He who possesses learning, must be confcious of it, and it is blameable pufillanimity, not to assume a proper degree of modest confidence. It is to give the illiterate and the vain an advantage, which they cannot deferve. Boldness is seldom among their defects; and where a proper spirit is wanting to oppose them, they will seldom hesitate to trample on genius, and put modest merit out of countenance*. I do not recommend an unfeafonable display of learning. No; I presuppose that the posfessor of it is not deficient + in good sense, and with that he will feldom be guilty of a real indecorum. I am not fingular in thinking, that men of great merit oftener injure themselves and others by too little, than by too much confidence.

the great, " all knowledge and learning, except in gaming, wagers, good-eating, borough-jobbing, and intrigue, is ridiculed under the name and masque of PEDANTRY."

· Gl'huomini sfacciati possedono la metà del mondo. Bold and shameless men possess half the world. Adag. Italicum.

+ ' גוב פעלבו ח שמשחסוב אי שח שונה שמבה. MENANDER. Since learning is nothing without a NOYE, or prudence. Sapere est principium et sons. Good sense is the fource and principle of all. With

^{*} Te tibi reddit amicum. It causes you to be on good terms with yourself.

HOR.

[†] Invitta coppia è confidenza et arte. Real skill and proper assurance united are invincible. Adag. Ital.

[†] Injuria autem nulla capitalior est quam eorum, qui, cum maxime fallunt, dant operam ut viri boni S videantur.

mean, and cowardly heart. It will one time or other be certainly detected, and when detected, it must be despised *. But the liberal student, according to an idea I have formed of him, should, in his intercourse with company, think, speak, and act nothing † which is not laudable; nothing which will not bear the broadest daylight, and acquire a lustre from being rendered conspicuous. Leave it to the sordid attendants on the great ‡, and to those who

videantur. There is not a greater piece of injustice than that of those, who, at the very time they are PRACTISING DECEIT, do all they can to appear MIGHTY GOOD SORT OF MEN.

Cic.

* Dare to be what you are, is a good maxim; but it will only be put in practice by those who are what they ought to be. Every one however may rest assured, that they are generally known for what they are, and that salfehood, like Cain, has a mark set upon it by Heaven. Mrs. Chapone. See the whole Essay on Assectation and Simplicity, in her Miscellanies.

+ Nihil non laudandum. Nothing but what will admit of praise.

PATERC.

† VILES ANIMÆ et effrontes, Lucelli causa ut muscæ ad mulctra, ad nobilium et heroum mensas advolant in spem sacerdotii.

With respect to patronage in the present times, we may say: Præstat dentiscalpia radere, quam literariis monumentis magnatum savorem emendicare. You will get more from the great as a DENTIST, than as a writer.

SATYR. MENIP.

fee no other good but interest, to sacrifice, in the short period of life, some of the most valuable purposes * of living, the free use of reason, and the affertion of the dignity and liberty of a man.

Before I dismiss this subject, I will again caution the student against talking on learned fubjects unfeafonably, and incurring the appellation of a literary prater. And though I have advised him to exercise himself in composition, yet I will also caution him against the itch of scribbling, or the love of writing without the pain of thinking. Let him never take the pen in hand, nor place the paper before him, till he has bestowed much time and deep thought on the subject. To the want of this previous attention we owe the numerous productions which difgrace letters, and die almost as foon as they are brought forth †; which, like the weeds in

^{*} Propter vitam, vivendi perdere causas. For the sake of life, to give up the purposes of living. Juv.

[†] There is no end of making books, faith the Wise Man. Eccl. xii. 10.

[&]quot;No end," faith the great Lord Coke, remarking on this passage; "but it must be understood of those books which are written TO NO END." Qui nec metam sibi nec sinem proponunt.

a garden, spring up luxuriantly without cultivation, which are useless or noisome, and which only serve to impede the growth of salutary plants and pleasant flowers.

Pretenders arise in every department, and disgrace it. Let the liberal and solid scholar attend to the circumstances of time and place*, in the modest display of his attainments. It is unmanly timidity to conceal them on proper occasions; it is ridiculous arrogance to obtrude them upon unwilling and injudicious observers †. Modesty is the

* — Ubì, quomodò, quandò. Where, how, when.
† He will do right to remember the advice of the floic philosopher.

Mnder βούλου δοκείν ἐπίς ασθαι. καν δόξης τισίν ἔιναι τις, απίς ει σεαυτω. Be not desirous of shewing off with your knowledge; and if you seem to any, to be somebody, still distrust yourself.

I will take this opportunity of inferting from this philosopher, some consolatory passages from the neglect which scholars and the lovers of wisdom often find.

Περετιμήθη σου τὶς ἐν ἐςιάσει, ἢ ἐν προσαγοςεύσει, ἡ ἐν τω παράληφθῆναι, ἐίς συμβουλίαν; ἐι μεν ἀγαθὰ ταῦτά ἐςι, χαίςειν σε δει, ὅτι ἔτυχεν αὐτῶν ἐκεινος. ἐι δὲ κακὰ, μὴ ἄχθου, ὅτι συ ἀυτῶν ὀυκ ἔτυχες, μὲμνησο δὲ ὅτι ἐυ δύνασαι μη ταῦτα ποιῶν πρὸς τὸ τυξχάνειν τῶν ὀυκ εφ ἡμῖν, ἐκέινων τῶν ἴσων ἀξιοῦσθαι.

Πως γὰς ἴσον ἔχειν δόναται, ὁ μη Φοιτῶν ἐπὶ θύρας τινὸς τω Φοιτῶντι; ο μη παραπέμπων τω παραπέμποντι; ὁ μη ἐπαινῶν τψ ἐπαινοῦντι; ἄδικος οὖι ἔση κ) ἄπληςος, ἐι μη προϊέμενος ταῦ-

the characteristic of real merit, and sirmness of conscious dignity. The man of sense will be dissident, but at the same time will have spirit enough to repel the insolent attacks of ignorance and envy.

τα, ανθ' ων έκεινα πιπράσκεται, προίκα αυτά βουλήση λαμ-Cavew. αλλά πόσου πιπράσκονται θρίδακες; οδολου, αν ουτω τύχη αν οὖν τις τροϊέμενος τον ὁδολὸν, λάβη θρίδακας, σύ δὶ μη προϊέμενος μη λάθης, μη όλου έλατθον έχειν του λαβόντος. ως γαρ έκεινος έχει θρίδακας, δυτω σύ τον όδολον, ον δυκ έδωκας. τον αυτόν δε τρόπον κανταυθα ου προσεκλήθης εφ επίασίν τινος; ου γαρ έδωκας τω καλδυντι πόσου πωλει το δειπνον ΕΠΑΙΝΟΥ δ αυτό πωλει, ΘΕΡΑΠΕΙΑΣ πωλει. δός οὖν τὸ διαφέρον, ει σοι λυσιτελει το πωλουμενον. ει δε κακείνα θέλεις μή προίεσθαι, κή ταυτα λαμβάνειν, ἀπλησος ει, κ αβέλτερος. ουθέν οὖν έχεις αντί του δείπνου; έχεις μεν ουν το μη έπαινέσαι τουτον, ον ουκ ήθελες, το μη αναχέσθαι αυτου έπι της εισόδου. Is any one preferred before you at an entertainment, or in a compliment, or in being admitted to a consultation? If these things are good, you ought to rejoice that he hath got them: And, if they are evil, do not be grieved that you have not got them. And remember, that you cannot, without using the same means, which others do, to acquire things not in our power, expect to be thought worthy of an equal share of them. For how can be who doth not frequent the door of any great man, doth not attend him, doth not praise him, have an equal share with him who doth? You are unjust then and unsatiable, if you are unwilling to pay the price for which these things are fold, and would have them for nothing. For how much are lettuces fold? A halfpenny, for instance. If another then, paying a halfpenny, takes the lettuces, and you, not paying it, go without them, do not imagine that

be bath gained any advantage over you. For as he bath the lettuces, so you have the halfpenny which you did not give. So, in the present case, you have not been invited to such a person's entertainment; because you have not paid him the price for which a Supper is fold. It is fold for praise: it is sold for attendance. Give bim then the value, if it be for your advantage. But if you would, at the same time, not pay the one, and yet receive the other, you are unsatiable and a blockhead. Have you nothing then instead of the Supper? Yes indeed you have; the not praising him whom you do not like to praise; the not bearing with his behaviour at coming in, or (according to Simplicius) the attendance in his antechamber.

Mrs. CARTER.

True learning, (I may add) true tafte, and true genius, can scarcely consist with abject servility. Yet persons with the characters of these qualities have often been difgracefully submissive to rank and opulence. Let the liberal scholar affert his independence of spirit. The pleasure of it will repay him Leave those to be rewarded by fortune, who court her favour. They become voluntary flaves, and dearly earn the wages of their fervitude. The man of a good heart, an enlightened mind, and an independent spirit, may be

Kai mevinu Ipoc, no ΦΙΛΟΣ ΑΘΑΝΑΤΟΙΣ. As Irus poor, and yet the friend of Gods.

-Efto

Liberque et sapiens -Be free and wife. PERSIUS. Jove fix'd it certain, that whatever day Makes man a flave, takes half his worth away. POPE's Odyffey.

SECTION XXIX.

ON PRIVATE TUITION.

Non tali auxilio. Such aid we want not. VIRG.

AM not now entering on a comparison between the advantages of private and public education. I have already given the preference to public. But as many will still chuse a private education, and as in several cases it will be necessary, I will add a few observations on the mode of conducting it.

The great object is, to secure as many of the advantages of public education with as sew of its inconveniencies as possible. I think it therefore adviseable, that the plan of public education should be adhered to, as closely as the difference of circumstances will admit. I know very well, that a thousand whimsical modes are pursued by private tutors. They are generally such as the inventors and adopters warmly recommend. Both are sincere in their recommendation; for we naturally love our own inventions,

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and

has also that irresistible charm, which induces parents to enter their sons with eagerness on a plan which has the appearance of improvement and innovation. But as education is an affair of high importance, I wish that no scheme may be generally pursued, which has not received the sanction of experience. The welfare of the community is at stake, when a general change is introduced in the forms of education.

I should think it right, in private tuition, to use the same grammars, books of exercises, and editions of classics, as are received in the best schools. Neither partiality for an editor, nor for fome fingular method, which has the appearance of plausibility, but wants the feal of experience, should induce the private tutor to receive a book, or purfue a plan, of which he has never known the effects. He may mean to try experiments; but the pupil is to be pitied, whose improvement is to be hazarded by the trial of experiments. If I were to cultivate a farm, I would rather be guided by the practical, though illiterate farmer, who had managed it with fuccefs, than by the writer on husbandry, whose skill in the art is acquired in his library. So, I would rather conduct a pupil in the beaten path, which has led tens of thousands to the summits of learning, than by untried ways; notwithstanding that they are pointed out by the truly ingenious as shorter and pleasanter. Schemers and projectors are seldom much relied on by the prudent in any department. They commonly are hurried, by a warm imagination, beyond the limits of truth and reason. A machine will often appear to answer the intention in the model, which is afterwards found unable to perform its movements, when erected in the proper magnitude and situation.

One great error I have sometimes discovered in the conduct of private tuition. The care of grounding boys, as it is called, in the elements of Latin grammar, has been often neglected. Though the pupils have been enabled to construe an easy author without much difficulty, yet they were often stopped at an unusual construction, and appeared to be totally unacquainted with Propria qua maribus, As in prasenti, and the Syntax. Indeed some tutors have made a merit of not burthening the boys memory with Latin rules. I hope that they found their method successful. All I can

fay of its success is, that I never yet found a scholar unacquainted with these rules, who, in reading the classics, was not often at a loss, and often mistaken. I imagine that, as the business of hearing the frequent repetition of the rules, is certainly not the most agreeable part of his employment, a tutor may fometimes have perfuaded himfelf, that it was unnecessary. But if I might be attended to, the pupil should be obliged, during several of his first years, to learn grammatical parts in the evening, and repeat them every morning, in the manner of the most approved schools. He should also be obliged to parse the passage which he construes, and to exemplify the rules of the grammar in every This business, though not very amusing to the teacher, will give the scholar a clearness and a precision, which are of the utmost consequence in contributing to the fuccess of his pursuits.

There can be no exercises better adapted to the improvement of boys, than those which are usually appointed as evening tasks at a great school. Such are the making of Latin, and the composition of themes, verses, and declamations both in Latin and English. A copy of some of these

these should be required of the pupil every morning, or once in two or three days; according to the length and the dissiculty of the composition. The same strictness of rule, regularity of method, and steadiness of discipline, should be observed in exacting these exercises, as is in a well regulated school.

The private tutor possesses peculiar opportunities for the infusion of moral and religious principles, and peculiar advantages for the restriction of his pupil from the contagion of vicious example. I fincerely wish, that these opportunities and advantages may never be neglected, and that private tuition may prove, that it has justly claimed the power of producing better men, if not better scholars, than are usually formed in a public school. I am the more induced to express this wish at present, because I have observed, that private tuition feems lately to have prevailed in this country, more than ever; and yet at the fame time it is confessed, that profligacy of manners was never more conspicuous.

It has indeed been the custom among the richer orders, to endeavour to combine the advantages of a public and private education, by placing their sons at a cele-

brated

brated school, and at the same time under the care of a private tutor, resident in the school, or in its neighbourhood. business of the private tutor is often, in this case, little more than to make the boy's exercises for him. If the discipline of the school is duly maintained, the assistance is not necessary. We do not find that the great scholars produced a century, or even half a century ago, had any other aid than that afforded in a good school, and feconded by their own affiduity. Very weak boys will indeed want leading-firings or crutches; but the boy of parts derives new strength from being accustomed to confide in his own efforts. A private tutor, whose whole employment consists in removing the difficulties attending the discipline of a great school, is unintentionally a promoter of idleness, and consequently of ignorance, vice, and mifery.

The opulent and luxurious wish for learning, and would often most readily buy it, if it were to be purchased without labour or confinement. But it is not to be bought*; it is to be earned by long and

[•] Universities can give degrees, a king can consertitles; but neither they nor he, not all the world, can give learning by diploma. And

persevering endeavours. Assistance may indeed be procured in abundance by means of riches; but it happens in this case, that they who proceed with the least extraneous aid more than is quite necessary, proceed with the greatest success.

Tu quod es, e populo, quilibet esse potest may be said to the greatest potentate on earth, who is illiterate, but not to the scholar or genius.

* The venerable name of Mr. Locke, who speaks on these subjects in a tone unusually decisive and peremptory, has induced many to prefer private tuition. and to avoid Latin exercises. "But after all, says he, if the boy's fate be to go to school to get the Latin tongue, 'tis in vain to talk to you concerning the methods I think best to be observed in schools; you must Submit to that you find there; nor expect to have it changed fo. your fon; but yet by all means obtain, if you can, that he be not employed in making Latin themes and declamations, and least of all verses of any kind." But Mr. Locke is an argument against his own doctrine, and is a striking instance of the excellent effect of that mode of education, which, in the warmth of the reforming spirit, he was led to disapprove. For I will remind the reader, that Mr. Locke was of Westminster-school; that he continued there till he was zineteen; that he then went to Oxford, became a student of Christchurch-College, and distinguished himself there by a copy of Latin verses, addressed to Cromwell on his peace with the Dutch in 1653. They indeed are not remarkably excellent, for Mr. Locke's genius was not poetical. Perhaps his judgment in polite learning may be disputed; for he was a professed admirer of Blackmore, as appears by one of his letters to Mr. Molyneux. But the fruits of his philosophical genius, his distinguishing talent, sufficiently display the excellence of the mode in which they were cultivated. Had his genius been equal in poetry, the effects of that mode would probably have been equally conspicuous in poetical composition. The exercise of his mind, while a boy, in Latin versiscation, even if he had no poetical ideas, tended to encrease that acumen for which he afterwards became illustrious.

In the book which this great and good man has written on the subject of Education, he professes to prescribe for the gentleman, and not the scholar; a distinction which will not be generally admitted in a very enlightened age. The superficial knowledge of antient languages and learning, which he recommends to this gentleman, would be despised by many a school-boy. A very small part of the treatise is appropriated to learning; an extraordinary circumstance in so great a fcholar. A man of less folidity has very strongly recommended to his fon, amidst some less valuable advice, a profound knowledge of Greek and Latin; to a fon, who was to be almost professionally a man of fashion. From a man fo devoted to exteriors, this is an honourable testimony in favour of that Greek and Latin, which the nostrums of educating quackery often supersede.

SECTION XXX.

ON THE UTILITY OF EXAMINATIONS.

Te scire hoc sciat alter.

That you know this, let others also know. Persius. Chi asino è, e cervo esser si crede, al saltar del fosso, se ne auvede. He who is an ass, yet thinks himself a stag, when he is going to leap the disch, sinds his mistake. Adag. Ital.

DUBLIC examinations have of late been established in some colleges, and nothing has been found to contribute more to the success of the academical discipline. The same salutary consequences will flow from the practice, if it should be generally imitated in the nurseries to the university.

A master cannot bestow an hourly and particular attention on all the younger scholars of a large seminary. It is certain, that the first elements may be even better taught by diligent assistants of inferior learning and abilities. Patience, attention, and temper, are the principal qualities required in teaching the accidence; for the method will

will be prescribed by the book itself, or by the superintendant. But I think it indispensably requisite, that the master should examine every class at least once in a fortnight. The consciousness that an account is to be given of the degree of improvement made within a limited time, will cause a greater degree of diligence both in the scholars and in the assistants.

Periodical examinations at short intervals' will cause the mind to retain what it receives *. The mind is prone to indolence,

* These are studies wherein our noble and our gentle youth ought to bestow their time in a disciplinary way from twelve to one and twenty, unless they rely more upon their ancestors dead, than upon themselves living. In which methodical course it is so supposed they must proceed by the steady pace of learning onward, as at convenient times for memory's sake, to retire back into the middleward, and sometimes into the rear of what they have been taught, until they have confirmed and solidly united the whole body of their perfected knowledge, like the last embattling of a Roman legion.

MILTON's Tractate.

Educatio sirmatur crebra ante traditorum REPETI-TIONE quam velim frequentissimam esse, nec tamen tristem aut morosam, sed per interrogatiunculas suaves jucundasque eorum que lecta vel audita fuerunt.

SCHEFFERUS.

and will easily suffer that to escape, which no immediate hopes or fears induce it to preserve. But when it foresees the certainty of a strict inquiry into its acquisitions, it will not only retain much which it would otherwise lose, but will retain it with accuracy*. Periodical examinations will also surnish occasion for the display of excellence, and will consequently excite a desire to make a good appearance. Praises, rewards, disgrace, and punishment, bestowed in a serious manner on a solemn occasion in

* Tanaquil Faber fays, in his Method of Teaching, which contains some ideas not so generally to be approved, "I always examined my scholar before he went to bed, in what he had learned that day; for I take this to be the best means to retain the fugitive ideas, and to strengthen the memory, without which all the studying and reading is but to draw water with a sieve."

Another excellent method of improving the elder boys is, to let them sometimes hear the younger. For one of the best methods of being taught is to teach. And the senior boys of a good school are often as capable of instructing their juniors in the elements of learning, as the assistants or the masters. Quicquid didiceris, id confestim doceas. Sic et tua sirmare et prodesse aliis potes.

JOACH. FORT. RINGEL.

Alios quoque doceas; nusquam enim melius deprehenderis quid intelligas, quid non. Atque interim nova quædam occurrunt commentanti disserentique.

ERASMUS.

the fight of the whole school, will have a better effect than when given separately, and in private.

By being accustomed to give unpremeditated responses to unexpected interrogations, the mind will acquire those valuable habits, a quickness of recollection, and a

readiness of reply.

So many, indeed, and so important, are the beneficial effects of this practice, that I will for once most confidently recommend it to all, as securing and increasing improvement in every stage of the scholar's progress, and in every part of his pursuits while under scholastic or academical authority.

SECTION XXXI.

ON THE REGULATION OF PUERILE DIVERSIONS.

Gay Hope is theirs, by Fancy fed,

Less pleasing when possest;

The tear forgot as soon as shed,

The sunshine of the breast:

Their's buxom Health of rosy hue,

Wild Wit, Invention ever new,

And lively Chear, of Vigour born,

The thoughtless day, the easy night,

The spirits pure, the slumbers light

That sly the approach of morn.

GRAY.

Lusus pueris proderunt.

A little play will do boys good.

QUINTILIAN.

ANY fanciful methods have been invented by those who wished to render puerile sports conducive to improvement. I never found that they were successful. While they continued novelties, they gained attention. But the artistice was soon visible; and such is the perverseness of our nature, it was no sooner discovered, that the sports, whatever they were, tended to improvement, than they were considered as a task, and neglected.

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I must

I must own myself an advocate for puerile liberty, during the allotted hours of relaxation. Boys have much restraint and confinement in the time of study. In the intervals of application, they should have every indulgence confistent with moral and personal fafety. They should contrive their own amusements, and vary and discontinue them at their own pleasure. They will take violent exercise; but violent exercise is necessary at their age to promote growth, and is rendered more defirable on account of the many hours which they fpend in a fedentary employment. They will run rifques; but by these they will gain experience, and a necessary degree of courage.

Parents, therefore, often err, from an amiable cause indeed, when their solicitude for the safety of their children induces them to keep them under painful restraint, and to debar them the enjoyment of diversions common to their age, but attended with some degree of danger. In spite of every precaution, boys of spirit will engage in the usual amusements of their equals; and, if they have been confined, will naturally run into greater extravagancies in behaviour, than their companions. My observations

vations are professedly the result of actual experience; and from experience I am able to affert, that boys of manly spirits are often quite broken down, and rendered effeminate and contemptible, by too great a degree of parental folicitude. Maternal fondness in excess has often caused a favourite boy, who promifed better things, to become at last what is called in the world a poor creature.

I could quote many passages from the wifest among the antients, tending to prove the expediency of inuring children to hardships and dangers. But they been often quoted, and it is my defign to attend to reason more than to authority. It cannot then be denied, that the exercises and employments of the body, whatever they may be, produce a powerful effect on the dispofition. Some idea of the turn of mind is usually and justly formed from the profession, the trade, the daily occupation *.

DEMOSTHENES.

^{*} Εςι δε ουδέποτ διμαι δυνατό», μικρά κ' φαυλα πράττοντας μεγα η νεανικόν Φρόνημα λαβείν, ώσπες ουθέ καλά κ λαμπεα πρατίοντας μικρον κ' ταπωνον Φρονείν. It is, I think, impossible that they who do little and mean actions can entertain great and manly sentiments; as, on the other hand, they who are conversant in honourable and splendid employments cannot think in a little and low manner.

Those of the effeminate kind superinduce effeminacy; weakness of mind, no less than imbecility of body. Something similar happens in puerile diversions. The boy who has been kept in leading-strings too long, and restrained from hardy sports, by the fondness of his mother, will never be a man; never possess that becoming spirit which can enable him to act his part with propriety.

Health, vigour, chearfulness, and a great degree of mental strength, depend on a liberal use of those active exercises which constitute the gymnastic education of boys in modern ages. I would only wish so much restraint as may keep them from vicious actions, from vulgar company, from a habit of quarrelling, and from seats of imminent and real danger.

The elder boys are to be encouraged in manly sports, for other and more important reasons. At the age of seventeen or eighteen they should be indulged, even for a moral purpose, in sishing, shooting, hunting *, tennis, cricket, and all other diversions consistent with safety, good company,

^{*} Terence, mentioning the keen pursuits usual among young men, enumerates the love of hounds, horses, and attending the Philosophers.

Quod

pany, health †, and œconomy. The propensities to vicious pleasures are often at that age impetuous. Nothing at that age tends more to DIVERT THEIR COURSE, and lessen their influence, than a keen love of innocent sports, and an ardent pursuit of them continued even to fatigue *.

Quod plerique omnes faciunt adolescentuli Ut animum ad aliquod studium adjungant, aut equos Alere, aut canes ad venandum, aut ad philosophos.

As most young men apply themselves to some favourite pursuit, such as keeping borses or bounds, or attending

philo sophers.

If the attending of philosophers, or reading, were now as generally numbered among the ardent pursuits of young men, as the two other diversions, it would have a happy influence on the national prosperity, as well as understanding and morals.

† Nocet empta dolore voluptas.

Pleasure bought at the price of subsequent pain is a bad bargain. Hor.

* Maxime hæc ætas a libidinibus est arcenda...

Otia si tollas, periere Cupidinis arcus.

This time of life is above all others to be kept from the indulgence of inordinate passions. And if you preclude LEISURE, Cupid's bow is soon unstrung.

Cic. & Ovid.

Nella guerrra d'amor chi fuge vince. Effugere est triumphus. To retreat is to conquer.

"As to cards and dice, I think the fafest and best way is, never to learn any play upon them, and so to be incapacitated for those dangerous temptations, and incroaching wasters of useful time." LOCKE.

T 4

Mr.

280 ON THE REGULATION, &c.

Mr. Locke lived in an age when cards did not take up a great portion of life. His advice in the present age will be laughed at by many. And indeed, as things are now constituted, cards are often found an useful relief to grave and respectable persons. But the hours of youth are too precious to be lavished away upon them. Yet people of the world, a formidable, because a numerous phalanx, will militate against such doctrines as these. For

- Alea quando

Hos animos?

Si damnosa senem juvat alea, ludit et bæres Bullatus parvoque eadem movet arma fritillo.

- Et quando uberior vitiorum copia?

Yet --- teneræ nimis

Mentes asperioribus

Formandæ studiis.

Minds already too effeminate must be strengthened by more bardy pursuits. Hor.

While I recommend exercise, I will also recommend temperance to the student as absolutely necessary to a successful prosecution of study. Boys are apt to exceed, and a master hardly dares to say to them, alendos volo, non saginandos, ne melioris mentis FLAMMULA EXTINGUATUR. I would have you well fed, but not crammed and sattened up; lest the little slame of genius be extinguished.

Seneca.

A master who entertains scholars in his house, and who should attempt to restrain their appetites, would be suspected by mean minds of recommending temperance from parsimonious motives.

SECTION XXXII.

ON HOLIDAYS, AND HOLIDAY TASKS.

Refert multum hoc ipsum otium quale sit. Duas nempe species otii desiniunt, operosi alteram, atque ipsa in requie laborantis, ac circa honesta studia solliciti, quo nil est dulcius; alteram inertis et languidi et solam requiem complexi, quo nil sœdius, nil similius sepulchro. It makes a considerable difference what kind of leisure you mean. For they define two sorts of leisure; one sort, that of him who is busy, and fully employed and intent upon some liberal pursuit, even while at rest, than which sort nothing is more delightful; the other sort is that of the sluggard and the spiritless lounger, who loves a state of total inaction, than which nothing is more shameful, nothing more like the repose of a tomb.

PETRARCHA.

Τίκτει γὰς ἐυθὲν ἐσθλὸν ἐικάια σχολή. The vulgar fort of leifure does no good.

Sophocles.

I Shall not dwell on the common-place observations, concerning the pleasure of rest after labour, or the use of relaxation in a studious life. The world is already sufficiently convinced of its use and its pleasure, and wants not arguments in its recommendation. It is in some degree certainly necessary. It affords a variety, It sends back the student with fresh spirits to his pursuits;

and,

and, indeed, it is no less desirable to the instructor than to the scholar. The employment of a superintendant of a school, is full of care and sull of labour *; and he requires holidays for the sake of his health, his amusement, and his domestic affairs. But I must affert, however disagreeable the doctrine, that in the greater part of schools there are by far too many holidays.

There are two forts of holidays, which must be considered distinctly; the breakings up, or vacations, and the saints days and

public festivals.

Breakings up are certainly propert. They give the parent an opportunity of becoming intimately acquainted with his child's im-

Frammatici genus hominum quo nihil calamitofius, mihil afflictius, nihil æquè diis invifum foret, nifi
ego (stultitia) miserrimæ professionis incommoda dulci
quodam infaniæ genere mitigarem. . . . Semper in
ludis illis suis (in ludis dixi? imo in φεοντιστείους, vel
pistrinis potius ac carnificinis) inter puerorum greges,
consenescunt laboribus, fætore pædoreque contabescunt.

Erasmus.

Declamare doces ;- O ferrea pectora Vecti. Juv.

† Omnis tristitia quæ continuatione studii pertinacis adducitur, seriarum hilaritate discutietur. All that sadness which is brought on by a long continuance of uninterrupted study, will be dissipated by the joyful holidays.

SENECA.

provements, by placing them, during feveral weeks, under the parent's immediate infpection. They enable the boy to fee something of the world, by introducing him to his own family, and their visitors. They undoubtedly contribute to the pleasure of the boy, the master, and the indulgent parent. They are, and have been, universally adopted, in all great and established schools, without a single exception; they are therefore wise institutions.

But the question arises, how long should they continue, and how often be repeated? In some of our most antient and celebrated fchools, the breakings-up happen not less four times a year, and continue twice in the year fix weeks. Besides this, every red letter day, as it is called, is religiously obferved as a play-day. Upon the whole, it appears, that not above half the year is really devoted to instruction. I should be extremely forry to oppose the opinions of the very respectable superintendants of these schools; but a regard to truth obliges me to fay, that there is not the shadow of a good reason for allowing so large a number of holidays. Indeed it is no reflection on the judgment of the present masters or trustees,

to censure some of the long established practices in their schools, since they are often authorised by written statutes, and confirmed by a very powerful law, the law of custom. But is half the year necessary to be dedicated to relaxation, on account of the labour of the other half? Surely not; and if I might venture to dictate on this subject, I would enact, that there should be but two breakings-up in the year. They should be at Christmas, and at Midsummer, and should continue one month each time.

The consequences of too long and too frequent vacations are obvious. They are the loss of time, which might be most usefully employed, the forgetting of those things which were already acquired*, the contracting of idle and vicious habits, and a disrelish of the employments, and an impatience of the confinement of a school.

With respect to the constant observation of saints days and public sessivals in schools, I see little reason for it. I know not how a boy can pay a proper respect to a faint's

The works unfinished stand, the walls which promise wighty fabrics. VIRG.

Manent opera interrupta, minæque Murorum ingentes.

I with

day better, than by improving his mind, and endeavouring to acquire knowledge upon it. Are half the precious days of childhood and youth, to be thrown away, without improvement, because they are marked with a red letter in the almanac? The practice of keeping them at school indiscriminately, as they are often kept at present, is manifestly absurd, and a relique of popery.

A few fingle holidays should, however, be allowed, in the intervals between the half-yearly returns of vacation. But I wish them to be granted in the following manner. If any one boy has performed an exercise of remarkable merit, or made an extraordinary proficiency, or behaved, in any respect, so as to deserve distinction, let a holiday be conceded in honour of him, and let it be called his holiday. This cannot fail of exciting a spirit of emulation; and while it effectually contributes to the purpose of necessary recreation, it must also contribute to general improvement.

A great diversity of opinions prevails, on the propriety of setting boys a task, to be performed in their long holidays.

I wish every thing to be done, which can be done, to promote improvement, and therefore earnestly wish the practice to be continued. It certainly contributes to keep up the boy's habit of application, as well as his knowledge already acquired. I have heard many arguments against it; but they all appeared to originate from that fatal spirit of relaxing*, and of dissipation, which is the source of vice as well as ignorance, and, when uncontrouled, presages a general decrease of personal merit, and a consequent declension of empire.

With respect to the quantity of the holiday task, it should certainly be moderate. It must not frustrate the chief purpose of the holidays. It should consist of a portion of the grammar, or a classic, to exercise

^{*} Some masters have entirely given it up. They have been obliged to submit their judgment to the perverseness of their boys, and the inconsiderate indulgence of parents. Indeed their interest has often compelled them to give it up. For boys, who have a task set them which they know will be exacted at their return, will not scruple to say any thing to induce their parent to change their school, that they may evade the performance of the task. And parents are often in these days implicitly governed by their children, without being sensible of it.

the memory, and of composition to employ the invention. It should be just enough to keep the mind in order, and not so long as to weary or disgust it. Whatever is appointed by the judicious master, the judicious parent will require to be performed*.

* Before I leave the subject of holidays, I will add a few remarks, which I hope may be useful.

The breakings-up are the times when the boys make their report to their parents of every circumstance in the master's conduct, both in his family and in his school. Every tongue is then employed in uttering the various conceptions of him and his management, just as they are formed by the immature and inconsiderate minds of boys.

The master commonly pays his respects to the parents in the holidays, and his reception is according to the boy's report, which is often unfavourable.

Now I would wish parents to consider what a variety of circumstances tend to render the evil reports of their children salse or exaggerated. Boys are in general incompetent judges of things. They judge hastily, partially, impersectly, and improperly, from the natural defects and weakness of their age. They also intentionally misrepresent things. They hate those who restrain them, they feel resentment for correction, they love change, they love idleness, and the indulgences of their home. Like all human creatures, they are apt not to know when they are well, and to complain. Let parents then consider these things impartially, and be cautious of wounding the heart, asspersing the good name, and ruining the samily, of a feeling and benevolent instructor.

SECTION XXXIII.

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ON THE BEHAVIOUR OF PARENTS TO SCHOLARS WHEN AT HOME, AND DURING THE RECESSES.

Præceptorum magna caritas sit; ne dicas nihil quidquam his debere nisi mercedulam. Quædam pluris sunt quam emuntur. The masters should be treated with great kindness. You should not say, after you have paid them their pittance, that you are under no farther obligation to them. There really are some things which are worth more than the price at which they are bought.

SENECA.

A Parent's example will commonly have more weight than a master's precepts. It is indeed of the utmost consequence, that the parent co-operate with the master, both by precept and example, and that he contribute all he can to inspire his son with a love and veneration for his instructor *.

ann He

* Observe the gratitude of Persius to his master. Cum primum pavido custos mihi purpura cessit, Bullaque succinctis laribus donata pependit; Cum blandi comites, totaque impune Suburra Permisit sparsisse oculos jam candidus umbo:

Cumque

He must, indeed, first find one who is worthy of love and veneration *; for it is difficult, and indeed unnatural, to compel a boy to esteem and love him who possesses not amiable and estimable qualities.

When such an instructor is found, great confidence should be placed in him †. It should be remembered, that the principles and disposition of such an one, and not only a regard to his interest, will lead him

Cumque iter ambiguum est, et vitæ nescius error Diducit trepidas ramosa in compita mentes, Me tibi supposui: teneros tu suscipis annos Socratico, Cornute, sinu. Tunc fallere solers Apposita intortos extendit regula mores; Et premitur ratione animus! vincique laborat, Artisicemque tuo ducit sub pollice vultum. Tecum etenim longos memini consumere soles Et tecum primas epulis decerpere noctes. Unum opus et requiem pariter disponimus ambo, Atque verecunda laxamus seria mente.

Persius, Sat. 5.

* Est aliquid quod ex magno viro vel tacente proficias. Aliquis vir bonus eligendus et ante oculos habendus, ut sic tanquam illo spectante vivamus.

SENECA.

† Dii majorum umbris tenuem et sine pondere terram Spirantesque crocos et in urna perpetuum ver, Qui PRÆCEPTOREM sancti voluere PARENTIS Esse loco.

JUVENAL.

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to do justice to a pupil entrusted to his care. If the pupil live under his roof, the master's table and œconomy must be openly approved by the parent, if it really deserves approbation. Boys, from a want of judgment, of experience, of principle, however well treated, will often complain to their parents of ill usage. If there is no reason for complaint, they will not scruple to invent one. If the parent listen to them, they will observe no bounds, and hesitate not to propagate the most shocking calumnies against their instructor. The love of novelty induces them to wish to be removed to another place of education; or revenge for fome proper correction inflicted upon them *, urges them to spare no pains in injuring their master's interest. I have seen the most flagrant acts of injustice in this particular, committed by parents at the instigation of their children. I have known

· Omnis disciplina gravis est puero.

PRUDENTIUS.

Add to this, that boys have had little experience. Finding therefore that physical and moral evil at their school, which is also to be found every where, though they have not yet felt it, they conclude that their school is of all places the most miserable.

many

many a tender mother * attack a truly worthy, a benevolent, and a generous instructor, with all the sury of an Amazon, and throw out the blackest aspersions on his character, because a wayward child had told a salsehood concerning his domestic management. The sact alleged has been proved to be a salsehood; but pride has kept the mother from retracting, and has even stimulated her to add new virulence

* Mothers engaged in pleasure and dress, and vanity of every fort and degree, generally take care, when the boys go home, to find fome fault in the articles of MENDING OF WASHING LINEN, OF COMBING THE HAIR, OF PROVISIONS, in order to appear at an easy rate very CAREFUL HOUSEWIVES, and to quiet their own consciences, for their neglect of their children in matters of real importance. Thus a poor filly woman, without any just cause, irritates her husband against a worthy instructor, who has been labouring to adorn her offspring with virtue and learning. The master's vacations are thus imbittered, and after all his labour, he receives a reluctant PITTANCE and CHAGRIN. - The fault alleged is often the invention of a favourite servant, who hopes to ingratiate herself by whispering calumnies in the ear of her weak and vain mistress. These matters are facts well known to all who are concerned in the domestic care of boys at schools; and though they appear trifles, yet

---- hæ nugæ feria ducunt

In mala.

These trifles lead to serious ills.

Hor.

to her merciles invectives. So thankless is this useful office, where a parent is destitute of judgment, humanity and gratitude.

This unfortunate conduct of ill-judging parents, is very common. There is scarcely a school in England that could not produce instances of it. It has been complained of by many sensible superintendents of places of education*. It has broke the peace

- " The youth who, at his father's table, has been used to eat of a variety of dishes every day, than which nothing is more pernicious to any conflitution, old or young, will think himself miserable, when he comes to the fimple and regulated diet of a boarding-school; though this last is much more conducive to health. He who has been used to do whatever he pleases at home, will think it very grievous to be controuled, when he comes to a place of education. The confequence will be, that his complaints will be innumerable as his imaginary grievances. While the truth will not feem a fufficient foundation for complaining, lies and inventions will be called in; for youth have very little principle. They will be liftened to by the The number of them will increase, fond parent. upon their meeting encouragement. The education of the child, and his very morals, will in this manner be hurt, if not ruined. This is not theory; but experienced and notorious fact.
- "The weakness of parents in this respect does indeed exceed belief. . . . This weakness is the cause of their listening to the groundless complaints against their masters; of RESTRAINING and HAMPERING their

peace of many an ingenious man, who had engaged in the care of youth, and paved the way to the ruin of hopeful boys. No boy will ever fettle at a place of education, when he finds it in his power to remove himself from it, in a fit of displeasure, by the invention of a groundless calumny.

But a complaint from a boy against his master, may be well founded; and therefore I advise a sensible parent, who can govern his temper, to pursue the following conduct. When he hears the complaint, let him not appear to the boy to pay much attention to it, but, at the same time, revolve it in his own mind; and if he finds it has the appearance of probability, let him go to the master, and speak to him on the subject in private. If the master cannot clear up the matter to his satisfaction, and prove the falsity of the charge, then let the

their masters in the discharge of their duty, and of ungratefully imputing to the master's want of care, the failure of their children's improvement in what NATURE HAS DENIED THEM CAPACITIES FOR; at the same time they know other youths have made proper improvements under the same care; and cannot with any colour of reason suppose a prudent master so much his own enemy, as to neglect one pupil and use diligence with another."

Burgh.

 U_3

parent

parent shew his displeasure as he thinks proper; but if the master can make it appear, that the complaint is groundless, then let the parent represent to his son the bad consequences to his own happiness, of a malicious and a lying disposition. Let him also do the master the justice to speak well of him, and endeavour to resute those calumniating accusations, which the perverseness of his child may have spread far and wide, and beyond the power of recalling. Few angry parents can act this honourable part; but to act otherwise is cruel and unjust.

Masters have at best a painful and laborious * employment. It ought not to be made worse by the caprice and the injustice of parents. Applause, and the expressions of satisfaction in a parent, are often more agreeable rewards to the master than the annual stipend. Indeed, I have often heard old and experienced instructors declare, that the whole business of managing a large school, and training the pupils to learning and virtue, was nothing in com-

parifon

^{*} Occidit miseros crambe repetita magistros. Juv. Hoc quoque te manet ut pueros elementa docentem Occupet extremis in vicis ALBA SENECTUS. HOR.

parison with the trouble which was given by whimsical, ignorant, and discontented

parents.

But waving the regard due to the master's comfort and interest, let us consider the fubject merely as it concerns the child's welfare. Many parents are weak enough to represent to their children, and even to imagine themselves, that a school is a place of punishment only; a place where the boy is condemned, for the fake of learning I know not what of dead languages, to do penance during the greater part of the year. In consequence of this opinion, he is loaded, during the holidays, with every dainty, and gratified with every indulgence, as a compensation. Let him have this delicacy, and that amusement, cries the fond parent*; for furely he has hardships enough at school: and then perhaps follows a tale, containing an account of fome particulars respecting the provisions, and the table of the master, which the boy has

^{*} Corporum nutrices, animarum novercæ.

Tam stulte pueros diligimus ut odisse potius videamur. CARDANUS.

Corporis curâ mentem obruerunt.

Ante palatum quam os instituimus. QUINTILIAN.

told his maid or his mother with exaggerated and false circumstances. Pampered at home, and encouraged in calumniating his school, he returns to it in ill humour, diffuses a spirit of discontent, and is rendered incapable both of happiness and improvement.

Yet all these evils are trifling in comparison with others which may result from negligent and improper behaviour to children at home, and during the recesses. There are few houses where something does not inadvertently pass, which, though in itself innocent, corrupts a young and inexperienced mind. In the conversation even of persons of judgment and virtue, fomething will frequently drop, which may give a wrong and a pernicious idea to a boy. This, however, cannot eafily be avoided. But from this may be collected, how greatly the boy may fuffer from feeing vicious examples, and hearing vicious conversation, in a father's house. Whatever he fees and hears there, has an effect on him; not only because he naturally loves and respects his father's house and family; but also because he leads a life of idleness at home. That attention which,

at school, is devoted to virtuous pursuits, is, in the holidays, at liberty to be engaged in vanity; from which the transition to vice

is easy and natural.

I might in this place enumerate various fentiments of the antients, on the great regard that ought to be paid to all behaviour and conversation which passes in the presence of a boy. The precept of Juvenal among others, that the greatest reverence is due to boys, is univerfally known*. But how shall it be put in practice in a large and opulent family, where, supposing the father and mother to be upon their guard at all times, yet vifitors and fervants will feldom fubmit to restraint? With servants a boy in general loves to affociate. And they fometimes, without intending it, will frustrate all the care of the master and the parents united.

What then can be done? I answer, that the boy must be suffered to be at home no more than is necessary. Never let him remain there after the close of the recess. While he is there, let him be the companion of his father and mother, or of some grave and judicious person. If it happens

Maxima debetur pueris reverentia.

that the father and mother are sometimes so engaged as not to be able to permit their son to accompany them, let him have some kind of task set him during their absence; something easy and entertaining, and only sufficient to prevent him from contracting habits of idleness, and from seeking the company of servants, and from running into vice merely for employment.

Under the management of virtuous and judicious parents, the holidays may be rendered subservient to valuable purposes. Parental authority * may then interpose to confirm the instructions of the preceptor †. It may instil religious and moral principles, which can scarcely fail to be well received from an affectionate father and mother ‡. Something of graceful behaviour

* With respect to parental authority, the wise Rousseau says, "Never order your son to do any thing in the world; do not even let him think that you affert any authority over him. Rousseau's Emilius

† Ipse mihi custos incorruptissimus omnes Circum doctores aderat.

My father himself came among my instructors, and was my most uncorrupted guardian.

HOR.

Ι Πατεός επιτίμησις, κου φάξμακον.

The reproof of a father is a pleasant medicine.

SOCRATES apud Stob.

and a knowledge of the world may be acquired, by feeing the company which vifits in the family. But let it always be remembered, that no acquisition of this kind can compensate for the loss of the virtuous habits and sentiments acquired in a judicious course of scholastic discipline *.

* Gratum est, quod patriæ civem populoque dedisti, Si facis ut patriæ sit idoneus ———

Plurimum enim intererit quibus artibus et quibus hunc Tu (i. e. PATER)

Moribus inflituas. JUVENAL.

It is often too true, that, gaudemus, si quid (liberi) licentiùs dixerint; risu et osculo excipimus verba ingenuis indigna:—nos docuimus, ex nobis audiêrunt. We are pleased if our children talk a little licentiously. We receive them with smiles and kisses, if they come out with some low and vulgar expression:—We teach them all these things; they have heard them from ourselves.

QUINTILIAN.

But,

Nil dictu fædum visuque hæc limina tangat, Intra quæ puer est. —

Let nothing disgraceful to be seen or spoken of, come near the threshold within which is a boy. Juv.

Though it is not possible in this turbulent scene to follow this Christian precept of the Pagan p et, literally and strictly; though vice will obtrude itself on the attention, yet less of it will be seen, if care is taken, than if it is not.

SECTION XXXIV.

ON LENITY AND SEVERITY OF DISCIPLINE.

Nec domus nec respub. stare potest, si in ea nec rectè factis præmia extent ulla, nec supplicia peccatis. Neither can a private family nor a state subsist, if no rewards are held out in it for good conduct, nor penalties for offences.

Cic.

UMANITY is shocked at the degree of feverity which has been often used in schools. An infant has suffered more under a fevere master, than a culprit under the rigour of the law for offences against the community. Compassion alone must excite all who are not destitute of feeling, to interpose in the protection of defenceless childhood. But reason also informs us, that extreme rigour is not only to be reprobated for its cruelty, but likewise for its inutility in promoting the purpofes of education, and its ill effects on the puerile disposition. The heart is injured by it in a degree not to be compensated by any improvement of the understanding, even if if it were found to contribute to improvement.

In all desperate cases, such as natural flupidity, or habitual depravity, it were happy if mafters could be difinterested, or parents impartial enough to lay aside all thoughts of farther instruction, and to deftine their charge to some occupation which requires no preparatory discipline. difficulty confifts in determining the exact time at which the trial shall be concluded. And this is a difficulty not eafily overcome; for parental fondness will not easily be led to despair of a son's abilities, and it is, it must be owned, a painful task, to convince a parent of so melancholy a truth. In such a circumstance, the master will at least act a merciful part, to let the boy proceed unmolested as well as he can, and not correct him for involuntary omission, and for natural defects. He will then comply with the rule prescribed by common sense and justice, to do no harm where he can do no good *.

Parents

^{*} Mali præceptores, qui discipulos libentius verberant quam docent.

Morus.

Parents have sometimes so far overcome their feelings, by their desire of promoting what they judged the welfare of their children, as to require severity. It is an unreasonable demand upon a man of liberal education, whose disposition has been softened by the studies of humanity. No emolument can recompense him for that degradation which he must endure by accustoming himself to inslict sufferings on a fellow-creature at that tender age, which cannot possibly deserve extreme rigour.

The scriptural remark, indeed, that he that spareth the rod spoileth the child, comes from too high authority to be controverted. He that spareth a moderate use of the rod on proper occasions, indisputably does an injury to the delinquent; because he encourages, by impunity, the repetition of his crime. But this passage, like most others, has been misapplied, and more evil has resulted from the too liberal than from the too sparing use of the rod.

Human nature is, however, at every stage of life, prone to evil; particularly prone at a time when to inherent corruption are add-

ed,

ed, imbecility of understanding, and want of experience *. Idleness is also difficult to be avoided at an age, when the effects of exertion are unknown, or too remote to affect the mind +. A very young boy is commanded to commit a certain portion of his grammar to memory. The task he finds painful. Enticements to neglect furround him; and the benefit to be received by performing the task is distant, and of a nature which he cannot comprehend. Difpositions the most amiable, and the most likely to fucceed in literature, are perhaps, at the boyish period of life, under the strongest temptations to idleness, and its consequence, improper bet viour. To fuffer a fertile foil to be over-run with weeds, or to lie uncultivated, is lamentable. What then can be done? Some method must be devised of influencing the

Yielding, as wax, to vice.

Hor.

Cito nequitia subrepit; virtus difficilis inventu eft, rectorem, ducemque desiderat. Etiam fine magistro vitia discuntur. Wickedness soon infinuates itself; Virtue is difficult to be found; it requires a director and guide. Vices are learned without any instructor. SEN.

† Id imprimis cavere oportebit, ne quæ studia amare nondum potest, oderit. QUINT.

hopes

^{*} Cereus in vitium flecti.

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hopes and fears; and this must be accommodated to the disposition. On a meek and tender disposition, very slight marks of displeasure or approbation will produce a powerful effect; an angry look or word will fucceed better as a corrective on fuch an one, than stripes on the back of the audacious. On a truly ingenuous mind, praise and shame will at all times be sufficient. On the intermediate forts, those who are neither remarkable for tenderness of feeling, nor generofity of nature, and who constitute the common herd, and the greater part*, I with regret affert, that it will be fometimes indispensably necessary to inslict corporeal punishment +. To inveigh against it, is no new topic. Long and constant experience has decided on its absolute neceffity. Declamation on this subject, as well as on others, deserves little attention.

^{* &}quot;Ουτως αν ήγησαιτο, τους μέν χρηστους η συνηρού; σφόδρα ελίγους είναι έκατέρους. τους δε μεταξύ πλείστους. Thus be thought that the VERY GOOD and the VERY BAD were indeed but few; but that the MIDDLE SORT were the most numerous.

PLATO.

[†] Τον γας κακόν αεί δεῖ κολάζειν, εν η αμείνων, ου τον δυστυχη. One ought to correct the bad that he may become better, but not the unfortunate.

PLATO.

Yet even on the more hardened culprits, there are a few methods which may be tried previously to the infliction of extreme severity. They may be confined from play on a holiday; they may be debarred a meal; they may be fent to their chamber before their companions; their pocket allowance may be retrenched; or an additional task may be affigned. The frequency of these, however, destroys their effect; and in many cases it is not possible to avoid the use of the rod *. Capital crimes, fuch as immoral actions, which, from the early depravity of the human heart, often abound in schools, must meet with a capital punishment. The greatest degree of terror and difgrace attends it, when inflicted with a few concomitant formalities, which fometimes operate when the pain would be difregarded. After all, they who are conversant with boys, know that there sometimes arise individuals so hardened by na-

But this is not univerfally true; for frequent reproofs lose their efficacy, by their frequency.

^{*} Quo sæpius monuerit, hoc rariùs castigabit. The oftener the master admonishes, the less frequently he will chastise.

QUINTILIAN.

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pain with alacrity, and glory in their shame. For such spirits, a sea-life opens the only refuge.

Lenity, however amiable its motive, when ill judged * and excessive, is in effect cruelty. It is easy to enlarge in its praise, and almost any thing advanced in recommendation of it will find an attentive audience. But when speculation is reduced to practice, the fober decisions of experience must supersede the flourishes of fanciful declamation. Artificial rhetoric may adorn any quality, and recommend any conduct; but nothing is permanently advantageous, or can be confidently relied on, which has not the fanction of the mother of wildom, experience. Some degree of severity is, and has ever been adopted in our best seminaries; and bodily punishment is appointed by the statutes even of our universities, though, indeed, never inflicted

^{*} Impunitas peccandi maxima illecebra. Impunity is the greatest inticement to the commission of offinces.

in the present age. Milton is said to have been one of the last who underwent an academical slagellation. So generous a spirit as was his, it may be presumed, could not have deserved it; and indeed the kind of discipline is highly improper in the universities. But in schools, the general practice, as well as reason, must justify it; for it cannot be supposed, that all the masters who have presided in our public schools, have been injudicious or inhumane.

The infliction of punishment requires great judgment, and great command of temper; judgment to proportion the degree of severity to the degree of mental feeling, or want of it; and command of temper, that the cool result of the dictates of justice may not appear the effect of anger and revenge*. Not to be able to command passion, is to set a bad example to the scholars, and to lessen authority, by shewing weakness; for it is great weakness

^{*} In emendando ne acerbus, &c. Quidam sic objurgant quasi oderint. QUINT.

But Dr. Priestley thinks it should appear to be the effect of anger; and he gives ingenious reasons. See his Observations on Education.

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by the impulse of anger †. He who does not check his rage, will find it grow habitual; and it will lead him to sudden acts of injustice and cruelty, which he will immediately repent of, without being able to make any adequate reparation for breaking the spirit of an innocent and injured child.

+ I would punish you as you deserve, said Seneca to his slave, if I were not in a passion.

SECTION XXXV.

ON THE PASSIONS AND VICES OF BOYS.

Όνα διδα υπες ότου αν τις νοῦν εχων μαλλον σπουδάζοι, η υπες υιεὸς ἀυτου, ὅπως ως βέλτις ος ες αι. I know not on what a serious and sensible man should rather employ himself than on his son, how he may be rendered as good a man as possible.

Plato.

Quid leges fine moribus?

What fignify laws without good morals? HOR.

WHOEVER has had experience among young people, will have remarked, how early, and with what violence, the vicious propensities of human nature display themselves*. To eradicate them is difficult, and perhaps impossible. But they may be restrained and weakened †, so as to be rendered less dangerous to suture felicity.

• Most men employ the first part of their life to make the remainder miserable.

MARCHIONESS DE LAMBERT.

† Si literis non potes, at virtuti stude. Nemo non ad illam satis ingeniosus ubi non acumen quæritur, sed voluntas. . . Majus tutiusque est virtute quam literis clarum sieri. . . Quod si ad virtutem animi, literarum lux accessent, tum demum consummatum quiddam atque persectum est ea quidem, si qua in rebus humanis potest esse persectio.

Petrarcha.

X 3 There

310 ON THE PASSIONS AND

There are many most destructive vices of boys, against which no vigilance can sufficiently guard. All that a master can do, is, to check any tendency to them when he happens to detect it, to correct all converfation and behaviour which lead to the commission of them, and to take care that the pupil is observed in retirement as closely as circumstances will allow. Some vices are fo indelicate, as scarcely to admit of being mentioned *. But where there is reason to suspect any boy of being habitually guilty of fuch, delicacy must not prevent a superintendant from speaking to him in private on the subject, and representing the consequences in colours as frightful as the imagination can conceive. This is a painful talk, and requires great address in the execution. I am convinced, much mifery has arisen in the world from neglecting to perform it. Difficult as it must be to a man of delicacy, yet it is certainly defirable, that while he gives moral diffuafives against vice in general, he should specify some vices, and paint in lively colours the par-

Observare manus, &c.

Juv. ticular

[•] Quædam flagitia honeste non possum dicere. Cic.

ticular ill consequences which arise from them. If virtue in itself does not appear desirable, or vice detestable, yet the idea, that vice will occasion pain, distempers, imbecility, and premature old age, must have weight. Irregular and intemperate paffions, indulged at a boyish age, will blaft all the bloffoms of the vernal feafon of life, and cut off all hope of future eminence. The mind will fympathize with the body, and both will be reduced to a wretched state of weakness by too early and excessive indulgences. Disease will infallibly follow vice, and blaft every bloffom of youth *. I dwell with earnestness on this subject, because the success of all our cares

Paulatim ver id nitidum, flos ille juventæ
Disperiit, vis illa animi; tum squalida tabes
Artus, horrendum! miseros obduxit, et altè
Grandia turgebant sædis abscessibus ossa.
Ulcera, proh divûm pietatem! informia pulchros
Pascebant oculos, et diæ lucis amorem,
Pascebantque acri corrosas vulnere nares. . . .
Illum alpes vicinæ, illum vaga slumina sserunt;
Illum omnes Ollique deæ, Eridanique puellæ
Fleverunt, nemorumque deæ rurisque puellæ
Sebinusque alto gemitum lacus edidit amne.

FRACAST. Syphilis.

Et castum amisit, polluto corpore, florem.

Catullus.

in education depends upon it. Add to this, that innocence is of greater value than learning. Wishon sq enother stdishinged

The irafcible passions of boys are often very violent. When they display their effects in acts of premeditated malice and revenge, they should certainly meet with correction. A judicious master will give general admonitions on the necessity of restraining the passions, and in particular cases will apply proper punishment. He will do right to represent malice and revenge as by no means the effects of a generous and noble spirit, but of a bad and an effeminate heart. It will indeed be much better to bring any improper behaviour into difgrace, than to animadvert upon it with feverity. Time, and experience of their bad influence on personal happiness and reputation, will be the most effectual remedies for the disorders of the angry passions. Many of them gradually lose their force as reason arrives at maturity, and time effects a reformation, which art could never produce. Much less evil happens to young persons from the irascible, than from the concupiscible affections. Still, however, great care should be taken to restrain them, and religious ligious arguments should always and principally be applied; for the indulgence of the irafcible passions particularly militates against the spirit of christianity.

Boys are apt to be obstinate and sullen. Nothing cures these distempers so effectually as ridicule. They should be laughed out of these disagreeable dispositions by their school-fellows; and indeed, this is one of the great advantages of public education, that boys shame each other out of many abfurd and odious ways, which the private pupil may retain through life.

Boys are usually ungrateful to their instructors, ready to speak ill of them, reyengeful after proper correction, and prone to be unthankful for the kindest treatment. Parents must remove this fault, by diffegarding their malice, and by shewing gra-

titude to the master.

The business of correcting the passions and bad habits of children, belongs in a particular manner to parents; but as children are often kept at school, and at a diftance from parents, during the puerile age, it ought undoubtedly to be comprehended in the plan of scholastic education. But parents have their fons at home fome part of the

year.

year. At those times, I am forry to obferve, that they often foment by encouraging bad paffions. Many confider anger and revenge as marks of a manly spirit, and, by feeming pleafed with their most violent effects, by laughing at them, or by not discountenancing them, give them additional force. The parents ought to be fufficiently confiderate to fecond the mafter's endeavours both by precept and example, when they have their children at-Though they may be diverted with a boy's petulance and passion, during the short time he is with them, they should not flew themselves pleased; but should consider, that these beginnings will in a few years grow to fuch a height, as one day to destroy their children's happiness and their own.

If any really think, and I believe they do, that violent passions are signs of parts and genius, I will beg leave to assure them, that I have known the ablest * boys of the mildest

The love of letters operates as an excellent revulsion on many violent passions of the youthful age.

Non pertimiscendum est, ne voluptatis irretiantur illecebris qui ætatis suæ slorem literarum studiis dedicandum

mildest affections, and the greatest dunces the most addicted to every bad passion, in their most violent degrees. However this may be, the passions are certainly the causes of the greatest miseries of human nature; and not to discourage them in boys, under all circumstances whatever, is extreme cruelty*.

dedicandum esse statuerunt. Tanta siquidem est oblectatio, paulatim acquirendà cognitione rerum sese pascentis animi, ut eà qui fruuntur, ab iis neque laboris tædium, neque avocantium voluptatum blanditiæ sentiantur. Itaque sapienter poetæ, cum cæteros omnes Deos Veneris imperio subdidissent, in Minervam modo et in Musas nihil ei, nihil Cupidini juris esse voluerunt.

Muretus.

I will recommend to young people of the age of nineteen or twenty, Dr. Priestley's "Considerations for the Use of young Men," as an excellent book. It does the author great honour, as he certainly would not have written on the subject, if he had not been a true friend to virtue.

* Non est, non, mihi crede, tantum ab hostibus armatis, ætati nostræ periculum, quantum ab circumfusis undique voluptatibus. There is not, believe me, there is not so much danger to youth from a host of armed enemies, as there is from the allurements of pleasure which svery where surround them.

Livy.

and the sale of th

SECTION XXXVI.

ON KNOWING THE WORLD AT AN EARLY AGE.

"And verilie they bee fewest in number, that bee happie or wise, by unlearned experience. And looke well upon the former life of those sewe, whether your example be old or young, who without learning, have gathered by long experience, a little wisdome, and some happiness; and whan you doe consider, what mischiese they have committed, what daungers they have escaped (and twentie for one doe perish in the adventure) than thinke well with yourselse, whether ye would, that your own sonne should cum to wisdom and happiness by the way of such experience or no."

ROGER ASCHAM.

THE knowledge of the world, in its comprehensive sense, is a knowledge greatly to be desired. To understand the human heart, to know human manners, laws, languages, and institutions of every kind, and in various nations, and to be able to reslect on all these with moral and political improvement, is an attainment worthy of the greatest statesman and the wifest philosopher.

But there is a knowledge of the world of a very inferior kind, but which many parents value at a high price*. Greek and Latin

* The affair of knowing the world, about which WEAK AND FANTASTIC people make fo much noise, and which one hears them perpetually infifting upon with fo much fufficiency, is, of all others, the nicest and most momentous step that is made in education. young man, they tell us, must know the world; therefore, fay they, push him into it at once . . . I, on the other hand, take upon me to fay, Therefore keep him out of that world, as long as you can See then if the proper way to secure him from these inconveniencies, be not to keep him at a distance from the world; and when you let " m into fome knowledge of it, to do it feafonably, gradually, and circumspectly; to take the veil . F from some parts, and leave it fill upon others; to paint what he does not fee, and to hint at more than you paint; to confine him, at first, to the best company, and prepare him to make allowances even for the best; to preserve in his breaft the love of excellence, and encourage in him the generous fentiments he has fo largely imbibed, and fo perfectly relishes; yet temper, if you can, his zeal with candour, infinuate to him the prerogative of fuch a virtue as his, fo early formed and fo happily cultivated. and bend his reluctant spirit to some aptness of pity towards the ill-instructed and the vicious; by degrees to open to him the ill condition of that world to which he is approaching, yet fo as to prefent to him, at the same time, the certain inevitable misery of conforming to it: last of all, to shew him some examples

Latin are always mentioned with contempt, on a comparison with it. In compliance with custom indeed, and to get him out of the way, the boy is placed at school; but the knowledge to be gained there is little esteemed by the empty votaries of fashion. Men and things*, not words, are magisterially pointed out as the proper objects of study, by those who know little of men, things, or words. It is not the knowledge of books, say they, which he is to pursue, but the knowledge of the world; ignorant that the knowledge of books is necessary to gain a valuable knowledge of the world.

The parents who give such directions to their children, are themselves merely people of the world, as it is called; persons

amples of that vice which he must learn to bear in others, though detest in himself... In a word, to inform the minds of youth with such gradual intelligence, as may prepare them to see the world without surprise, and live in it without danger.

See Bp. HURD.

^{*}Nonulli, dum ຂໍ້ນຳກັວນ , ut aiunt, ພວກພ ad res discendas festinant, sermonis curam negligunt, & malè assectato compendio, in maxima incidunt dispendia. Etenim cum res non nisi per vocum notas cognoscantur, qui sermonis vim non callet, is passim in rerum quoque judicio cæcutiat, hallucinetur, deliret necesse est.

for the most part of very moderate underflandings, who have never made any folid improvements in learning, and confequently never felt its pleasures or its advantages. They have perhaps raised themselves by dint of worldly policy, by the little arts of fimulation and diffimulation; and having feen the effects of drefs, addrefs, and an attention to exterior accomplishments, but at the same time having been totally unacquainted with real and folid attainments, they are naturally led to wish to give their children the MOST USEFUL education, which. according to their ideas, is a knowledge of the world.

But what is this knowledge of the world? A knowledge of its follies and its vices; a knowledge of them at a time of life, when they will not appear in their true light. CONTEMPTIBLE IN THEMSELVES, AND THE SOURCES OF MISERY; BUT FLATTERING AND PLEASUREABLE. To fee these at a boyish age, before the mind is properly prepared, will not cause an abhorrence, but an imitation of them. To introduce boys to scenes of immoral and indecent behaviour, is to educate them in vice, and to give the young mind a foul stain, which it will never lofe.

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And yet I have known parents in the metropolis, suffer boys of fourteen or sifteen to roam whithersoever they pleased, to frequent places of public diversions by themselves, to return home late in the evening, and all this with plenty of money *, and without giving any account of the manner of consuming either that or their time †.

• Plautus says, it is safer to put a knife into the hand of a child, than money.

† Inepta patris lenitas et facilitas prava.

Obsonet, potet, oleat unguenta de meo.

Amat? dabitur a me argentum ubi erit commodum.

Fores effregit? restituentur: discidit

Vestem? resarcietur, — faciet quod lubet,

Sumat, consumat, perdat, decretum est pati.

TER.

Detur aliquid ætati; sit adolescentia liberior; non omnia voluptatibus denegentur; non semper saperet vera illa & directa ratio. Vincat aliquando cupiditas voluptasque rationem . . . postremo cum paruerit voluptatibus, dederit aliquid temporis ad ludum ætatis atque ad inanes hasce adolescentiæ cupiditates, revocet se aliquando ad curam rei domesticæ, rei sorensis reipublicæ, ut ea quæ ratione antea non perspexerat, satietate abjecisse, experiendo contempsisse videatur.

These are the very sentiments of a professed modern man of pleasure. They were not the real sentiments of Cicero. They are not found in any of his moral The parents were pleased with their son's proficiency in the knowledge of the world; the fons were pleafed with liberty. All, for a fhort time, went on to their mutual fatisfaction. But after a few years a fad reverse usually appeared. The boy became a spendthrift, and a debauchee; alienated his father's affections by incurring debt, and ruined his conftitution by every species of excess. What remained after his money and his health were diffipated? No learning; no relith for the works of literary tafte. The fpring of life, when the feeds of these should have been sown, was employed in another manner. Nothing remained but a wretched and a painful old age, devoted to cards, dice, and illiberal conviviality.

It is usual, in teaching this knowledge of the world, to spare no pains in acquainting the pupil with the tricks and deceits of

moral pieces, but in an oration. Now it is well known that advocates, in a fpeech at the bar, will often advance opinions to ferve a cause, very different from their own conviction. Cicero was certainly a man of strict virtue and temperance, and taught virtue both by precept and example.

Y

mankind.

mankind. At the age of fourteen or fifteen, his mind is impressed with the ideas of sharpers, hypocrites, and dissemblers. He is taught to confider mankind in mafquerade, and to believe, that all with whom he has any intercourse, have some design upon him. He is therefore armed with arts and tricks to counteract the attacks of his affailants. He is taught indeed to affume the appearance of good qualities; but it is not for their own fake, but merely to facilitate deception. In the progress of this discipline, all the native sentiments of truth and honour, are necessarily discarded. Suppoling that the deceiving arts, acquired by this mode of institution, may serve interested purposes, yet the end is not worth the means. No wealth, no power, no popularity, can compensate for corruption of heart, and felf-abasement. Such characters as have nothing but external accomplishments to recommend them, may indeed be greatly admired and approved by vain and weak understandings, which penetrate no deeper than the furface; but they are despised by all the truly sensible, and pitied by all the truly good.

Boys indeed early initiated in the world, usually have a forwardness of behaviour *, and a degree of loquacity which pleafes fuperficial people. He who is attending to his books, and collecting ideas which will one day render him a bleffing and an honour to all with whom he is connected, will appear dull, aukward, and unengaging to many, in comparison with the pert stripling, who has been plunged into vice and diffipation before he knows the meaning of the words. The reception which the latter meets with in company, gives him additional spirits, and the poor parents usually triumph awhile in the conscious fuperiority of their judgment. In four or five years they commonly fee and feel the effects of their folly. Their conduct, as it often undoubtedly proceeds from ignorance, is to be compassionated; but if ever it arises from affectation of singularity, pride, vicious principles, or carelessness concerning their offspring, it deserves the feverest reprehension.

Erubuit; falva res est. While he blushes all is Safe.

TERENCE.

[·] When a boy of thirteen or fourteen has got rid of the graceful infirmity of blushing, there are small hopes. But

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It is obvious, to observe in the world multitudes of beardless boys, assuming airs of manhood *, and practifing manly vices, to obtain a title to the appellation of men. The present age abounds with such exam-These are the unhappy objects whom their injudicious parents have extruded from the fostering wing into the wide world, before nature had given fuffi-Their emaciated looks cient maturity. inform the spectator, that a secret canker has preyed on the flower of their youth. Their words, their drefs, their actions, all combine in proving that they are far advanced in the ways of vice, and have been familiarly acquainted with its confequent miseries. The years which succeed a vain, a wicked, and a most wretched youth, are often spent in nursing a ruined fortune, and a shattered constitution +.

A most

* Citò prudentes, citò mariti, citò patres, citò sacerdotes, citò omnis officii capaces et curiosi.

SENECA.

I will remark in this place, that it is a fymptom of great corruption in modern manners, that no veneration is paid to old age.

† If they read a book at any time (si quod est inteterim otii a venatu, poculis, aleâ, scortis), it is a playbook or some pamphlet of news, and that at such seasons of a ther the tha per thin Th vill pro off the to tha by an va lec fri

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A most fatal mistake is made by parents of all classes in the present age. Many of them feem to think vice and irregularity the marks of fense and spirit in a boy; and that innocence, modesty, submission to superiors, application to study, and to every thing laudable, are the figns of stupidity. They often smile at the tricks of a young villain, and even feem pleased with boyish profligacy. Hence it happens, that their offspring frequently proves a scourge to them, and that they feel that sting, which, to use Shakespeare's expression, is sharper than a serpent's tooth, the sting inslicted by a thankless, an immoral, an ignorant, an extravagant, and an infidel child*. A valuable acquisition, this premature knowledge of the world, which produces fuch fruits! and that it often does produce fuch fruits, observation will abundantly evince †.

I cannot

feasons only when they cannot stir abroad, nor drive away time. Their sole discourse is horses, dogs, and what news?

BURTON.

* Why died it not from the womb? Job iii. 11.

† For the end answers the means. The childe was taught no obedience when it might; now it is too olde to learn. The childe was not bended when it

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I cannot help thinking, that prudence, as well as reason and religion, requires, that a parent should do all he can to present his child to the community UNSPOTTED *. The fairest side of the world should be exhibited to his view. Vice in every mode and degree should be concealed. Dishonesty, in which I comprehend all the arts which are incompatible with truth, ingenuousness, and simplicity of manners, should never be mentioned but with deteffation. What then, fays an objector, would you expose him, unprepared and unapprised, to a wicked and an artful world? No; I would prepare him in the best manner, by fixing deeply in his bosom principles of piety and moral honesty. He should be kept under the eye of a parent, or a faithful instructor, as long and as constantly as

was tender; now it is too stiffe, it will follow its own bent. The parent may thank himselfe for the evill consequences from that neglect, and humble himselfe to smart patiently, for smart he must, if he have any feeling. . . He had his childe in his hande, and might have carried him on fairly, and have taught him to knowe God, himself, and his parents.

WOODWARD's Childe's Patrimonie.

* Sincerum est nist vas quodeunque infundis acescit.

Hor.

posible,

possible. And when he must be introduced into the world at large, let his instructor tell him what diseases and what miseries inevitably await immoral and intemperate indulgence*. With such preparation, and with the blessing of Providence, which will probably attend it, there will be little danger, but that a young man will make valuable advances in virtue and learning, and receive their reward.

* Let him learn, that in all fituations and circumflances of life, RECTITUDE OF CONDUCT, whether the event, with respect to externals, be fortunate or unfortunate, is the only infallible source of human happiness. The cardinal virtues point out a straight road, easy to find, and pleasant to travel. Go right forwards, and unxers most here, was yental; onus yae ar yental, or auto Snotis rakas, referance to autobar every it be, you will set it right, and the event to you will be lucky.

EPICTETUS.

Mrs. CARTER's Trans.

Quintilian fays, the art of oratory in actu posita est, non in eventu, is in the act, not in the event. We may fay the same of the art of life.

See Harris's Treatife on Happiness; from whose notes several passages are cited for the convenience of the reader; as the following: ἐν τῷ βίω καλῶν, κὰ ἀγαθῶν. ΟΙ ΠΡΑΤΤΟΝΤΕΣ ΟΡΘΩΣ ἐπήδολοι γίγνονται. With respect to things laudable and good in human life, it is the right actors only that attain the possession of them.

Aristot.

sometical desirates de l'attentat au become a

SECTION XXXVII.

ON INSPIRING A SENSE OF HONOUR AND A LOVE OF TRUTH.

Ego verum amo, verum volo dici mihi, MENDA-CEM ODI. I love the truth, I will have the truth told me, I hate a liar. PLAUTUS.

Mάλιςα δὶ κζ πρὸ τῶν πάντων, ΕΛΕΥΘΕΡΟΣ ΕΣΤΩ THN ΓΝΩΜΗΝ. But chiefly, and before all things, let bim be liberal in his fentiments. Lucian.

It is to be regretted, that at places where intellectual accomplishments have been taught with the greatest success, very little attention has been paid to moral instruction *. From some defect in their original constitution, and from no fault of the present superintendants, it has happened, that the whole time appropriated to instruction is engaged in the pursuit of literature alone.

I really cannot comprehend how a liberal education can be complete, unless such

* Cicero fays, Neque disjuncti doctores, sed iidem erant vivendi præceptores atque dicendi, ut ille apud Homerum Phænix.

moral

moral fentiments be infused as become a liberal mind. A love of truth *, and a nice sense of honour †, appear to me indispensably requisite in the character of a real gentleman. Exclusively of their value as moral virtues, they are the noblest ornaments. I recommend, therefore, that every method may be pursued, which can fix them deeply in the mind of the pupil.

* Ο με Γαλόψυχος ΠΑΡΡΗΣΙΑΣΤΙΚΟΣ, κ. ΑΛΗΘΕΥΤΙ-ΚΟΣ. A man of a great soul is a free speaker, and a speaker of truth.

ARISTOT.

† The idea of honour is susceptible of a greater degree of vivacity than any other sentiment of the mind; and it seems as if nature had given it this force, to incline men to aim more at perfection, and to induce them, upon proper occasions, to sacrifice to it the desire of conveniences, pleasures, and even life itself. All that is necessary is, not to mistake the idea which we ought to entertain of perfection.

Father GERDIL.

Hi mores, hæc duri immota Catonis
Vita fuit, servare modum, sinemque tenere,
Naturamque sequi, patriæque impendere vitam,
Nec sibi, sed toti genitum se credere mundo.
Justitiæ cultor, risidi servator honesti,
Incommune bonus, nullosque Catonis in actus
Subrepsit, partemque tulit sibi nata voluptas.

Lucan, lib. ii. v. 300. Lætius est quoties magno tibi constat honestum.

Every one who has been much converfant with very young boys, must know how prone they are to speak untruths. The habit often grows up with them; and it is fo connected with every thing mean *, base, and ungenerous, that I never can expect a conduct good or great from him in whom it greatly prevails.

In a plan of education, then, I would affociate every difgraceful idea, which human ingenuity can invent, to the idea of a Instead of teaching a boy simulation and dissimulation, I would stigmatize every deceitful trick with a mark of infamy. The boy who had been guilty of any fuch meanness, should be for some time compelled to fit alone, and it should be considered a difgrace to have any intercourse with him. On the contrary, every reward, praise, and indulgence, should be allowed in the fight of the rest, to him who had acted or spoken in a manner remarkably open and ingenuous.

* Τὸ Ψέτδεσθαι δουλοπρεπές. To lie, is the mark of a fervile mind. PLUTARCH.

Not even lies spoken in jest, or innocent lies, are to be allowed. Plutarch fays of Aristides, Φύσις ίδευμένη το ήθει βεβάιω κή τι το δίκαιον ατενής, ψευδος δ' oud ev Παιδιας τινι τροπω προσιεμένη. If

If the culprit is too callous to be affected with shame, the capital punishments of the school must be inflicted on his person. It is a painful necessity. But I consider the habit of violating truth, as a plentiful fource of all moral turpitude *, and I would neglect no methods which can prevent its arrival at maturity. If it is unrestrained, it may probably grow up till it instigates to the commission of crimes of which the laws may take cognizance. It will inevitably deprive the perfon in whom it appears, of their esteem, whose good opinion is truly defirable, and will degrade him beneath the rank of a gentleman, however elevated his condition. Were no other consequences to arise than those which terminate in the person's own mind, it would be ftill most desirable to pluck the vice up by the roots, as foon as it appears to vegetate. It renders the mind little and narrow; it distresses it with the invention of deceit, with the fear of detection, and

PINDAR.

It was faid of the holy father Pope Alexander the VIth, and Borgias his fon, The father never spoke what he meant, the son never did what he spoke. Bad models! though obliquely recommended by some instructors.

[&]quot; Πισον απίσοις ουθέν.

with the perpetual fabrication of poor excufes and false pretences.

Boys thould also be taught to act a just and an honourable part in all their little pecuniary transactions. Fraud and covetoufness appear very early. If one is thoughtless and extravagant, there is another ready to take advantage of his extravagance, and to lend fome of his little ftore on exorbitant interest. Such practices unrestrained fow the seeds of future usury and prodigality. Let boys therefore be obliged to give an account of their expences whenever called upon; and wherever meanness or fraudulent tricks are detected, let them be corrected by the infliction of difgrace, or fevere punishment. I have feldom in this Treatife infifted on feverity of punishment. I never would urge it in the extreme, but for flagrant violations of mora-I recommend it here, as I should amputation for a mortified limb, because I think the falvation of every thing valuable depends upon it. A man without much learning may be happy and useful *; but a wicked

^{*} It has been said, Postquam docti prodierunt, boni After once they become learned, they cease to be good. If this is often true, it probably arises from neglecting

a wicked man must be wretched*, and a burden to all around him. And the boy will scarcely sail of being a bad man, who is suffered to practise fraud and vice in his infancy, and without proper reprehension.

The temptations which present themselves to boys, and allure them to lay out
money, are often irresistible. They ought,
therefore, to be allowed a little weekly stipend. But proper precautions must be
taken to prevent their expences exceeding
their incomes. The habit of contracting a
debt, is pregnant with fatal consequences.
Let the persons, therefore, of whom they
purchase their fruit and their toys, be strictly enjoined not to give credit. I do not
wish a boy to be restrained in expending
his money, when once it is given him. I

neglecting to give as much attention to moral as to literary instruction. It may also arise in some measure from the world's paying a greater respect to learning than goodness of heart. For, cry out, says Montaigne, of one that passes by, to the people, O what a learned, and of another, O what a good man goes there! they will not fail to turn their eyes, and address their respect to the former. There should then be a third cryer, O the puppies and coxcombs!

MONTAIGNE'S Effays.

^{*} Nemo malus felix.

No bad man is happy.

do not think it right, that he should be required to hoard his allowance. A miser at any age is pitiable and contemptible, but a boy miser is a detestable monster. If all that is mean and selfish is found at that period of life, what can be expected in old age? If care is taken to make a boy's dealings, wherever money is concerned, fair, open, and honourable, I would leave the expenditure of it to his own judgment. It is given him for his little innocent pleafures; and let not those pleasures be interrupted and spoiled by the unnecessary interposition of authority.

I insist on the necessity of furnishing the young mind, as early as possible, with principles of honour and honesty, because they will then not easily be eradicated, and because I consider them as of much more importance to the state * and the individual, than the principles of literature. To send out into the world a youth adorned

PICTETUS.

^{*} Ixavor of, ear exasos exanquan to autou egyor. Es de anno tiva ATTH (NATPIAI) κατεσκευαζες ΠΟΛΙΤΗΝ HIETON KAI AIAHMONA, δυθεν αυτήν ωφειλες; But it is sufficient, if each performs his own proper business. Now, if you have prepared for your country one honest and conscientious member of it, have you done it no service?

Epictetus.

with all the arts of human learning, but deficient in good principles and virtuous habits, is to let loose upon mankind that fell animal of prey, an accomplished villain *.

I am forry to have seen many parents pleased with artful management in their child, and attributing a successful deceit to superior sense. They should reprobate any such appearance, as the effect not of sense, but of cunning †; a low and despicable quality, possessed in perfection by the meanest intellects, combined with the most deprayed hearts, and vilifying human nature ‡.

* "Aνθεωπος δὶ, ὡς Φάμεν, ημερον (ζώον) ὅμως μεν ΠΑΙ-ΔΕΙΑΣ ΤΗΣ ΟΡΘΗΣ τυχών κὰ Φύσεως ἐυτυχοῦς, θειότατον ημερώτατον τε ζωον γίγνεσθαι Φιλὶ. ΜΗ ΙΚΑΝΩΣ ΔΕ Η ΜΗ ΚΑΛΩΣ ΤΡΑΦΕΝ, ΑΓΡΙΩΤΑΤΟΝ ὁπόσα Φύει γη. Man, as we faid, is a tame animal; indeed, when he has the advantage of a RIGHT EDUCATION joined to a happy natural disposition, he usually becomes the divinest and the gentlest of all animals; but, not sufficiently or not properly educated, the wildest beast on the face of the earth.

PLATO.

† Callidi literas contemnunt.

Cunning minds despise literature. Lord BACON.

In truth, to them its charms are like a fine painting to a blind man.

† See De la Rochefoucault.

SECTION XXXVIII.

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ON GIVING BOYS A SENSE OF RELIGION.

Ου γὰρ ἐκὶ ἐνερὶ ὅτου ΘΕΙΟΤΕΡΟΥ ἄν ἄνθρωπος Εουλέυσαιτο, ἢ περὶ παιδείας καὶ τῶν ἀυτοῦ, καὶ τῶν ἀυτοῦ ἐικεῖων.

It is not possible that a man should deliberate on a diviner subject, than on the proper method of bringing up his own children, and those of his family.

PLATO.

INSTRUCTION in religious and moral principles ought to come from a parent. For this reason it is, perhaps, that in many schools there has been no provision made for it, and that boys have been well acquainted with the classics, and at the same time ignorant of the most obvious doctrines of religion.

But as it often happens, that parents have not opportunities to give attention to this point, and indeed, when their fons reside at schools, and at a distance from them, cannot take this office upon themselves; it becomes necessary to set apart, in places of education, some time for religious instruction. It should by no means be neglected;

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for if the mind is not early * tinctured with religious ideas, it will not afterwards admit them without great difficulty.

The properest day is obviously the Sabbath †. I need not insist on the constant

• In Rousseau's opinion, boys of fifteen are too

young to be furnished with religious ideas.

" Suffer not, ye parents, the deceitful bait of a gaudy novelty to seduce you. Be cautious of trying on your children the dangerous experiment of a method not yet warranted by fuccess. Let the holy maxims of our forefathers, maxims so venerable for their authority and antiquity, be always present before your eyes. Be particularly careful not to neglect religion in the education of your children. In vain will you endeavour to conduct them by any other path. If THEY ARE DEAR TO YOU, if you EXPECT FROM THEM CREDIT AND COMFORT, from religion muft be derived their happiness and your own. Take care that you are not induced by an idle vanity, to facrifice these innocent victims to a CRIMINAL LOVE OF SINGULARITY, and that the misfortunes in which you involve them may not, one day, contribute to your confusion and despair." Father GERDIL.

I cannot help animadverting on some TRAVEL-LED persons, who endeavour to render Sunday a day of public diversions, in imitation of foreign countries. Would it be surprising if the indignation of the decent and serious should arise to acts of violence, if they should see the ruling part of the nation countenancing such profaneness? The vain introducers of such innovations stigmatize all their opponents with the epithet of NARROW MINDED, which most truly belongs to themselves. attendance of the pupils at church. That duty is, I believe, never neglected in reputable schools. But in the evening, or in the intervals of divine service, instruction may be given in private with great advantage. Various methods have been introduced; but I would still adhere to the church catechism. Let it be learned by heart, and explained in the most familiar manner by the instructor. One of Secker's lectures should be slowly and attentively read, with remarks and explanations, and the whole lecture should conclude with a chapter of the Old or New Testament read and illustrated.

The number of books written on purpose to introduce young people to religious knowledge, is infinite: I would confine the attention of the scholar to the Catechism, Secker's Lectures, Nelson's Works, and the Bible.

Many persons have objected to the long established method of teaching children to read, by using the Testament: they rather wish, that they should be initiated by Æsop's Fables, or some similar book. For my own part, I know of no book so well adapted to this purpose as the Testament.

The language is remarkably easy and familiar, and I will add, that the matter is entertaining to children. The easy narrative pleases them, and I know of no one inconvenience which can refult from the usual practice. Possibly some advantages may attend it. It may impress on the memory many fcriptural paffages, which would never be properly attended to at another age. If we really believe the gospel, we can never object to giving the young mind its first tincture of letters from the evangelical writings. Perhaps the growing neglect of this and other practices of our forefathers, may in some measure account for the prevalence of irreligion.

But as religion appears to me to be rather an object of fentiment or feeling, than of the understanding, especially at a child-ish age, I should take more pains in inspiring a pupil's heart with a glow of devotion, and with religious affections, than in filling the intellect with doctrines*, opinions, or matters of fact, unconnected with morality and sentiment. Let him be taught not

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only

Volo autem hisce dari operam, non ut omnium controversiarum nodos sciat solvere discipulus ac sub-tilissimas teneat distinctiones; sed ut de side sua ex principiis sacræ scripturæ sit certus. Scherrerus.

only to call the Supreme Being his father, but to love and revere him with a truly filial

The best method of effecting this purpofe, is to let him learn prayers composed in a pathetic, and at the same time rational manner, and repeat them morning and evening . Passages from the Psalms should also be learned. Mrs. Talbot's devotional pieces may be advantageously perused, and a well-written hymn, or other religious composition in good verse, may occasionally be committed to memory, Care must be taken, that the proper warmth of devotion deviates not into enthusiasin. There will be no danger, if improvement of understanding keeps pace with improvement of heart. To acquire a due sense of the religion of the heart, will not be considered as a disagreeable task; like the study of that religion which is often taught by the injudicious. It will afford a very lively pleafure. The fentimental affections of boys are often extremely susceptible, and these will be powerfully exercised by devotion.

Colored to the more than the second of the s

STATIUS.

be lost, where all they make · Nec frustra vocat exorabile numen.

The business of a school should never commence or close without a prayer. Boys may appear to give it little attention; and indeed they will not always join in supplication with that seriousness and ardour, which is to be desired. Yet now and then the mind will be in such a tone, as to be greatly affected with a proper prayer, and many will catch a spirit of devotion. Seeds will be sown, which, though they may lie a long while without germinating, will one day spring up and bear fruit in abundance.

It is to be hoped, that there are no parents wicked and injudicious enough to have no regard to the religious education of their children*. Religion will not only contribute to preserve their innocence, and draw

Ενιοι Φίυγονες την δεισιδαιμονίαν εμπίλουσιν εις αθεότητα τραχείαν κ) αντίτυπον, υπεςπεδησαντες εν μέσω κειμένην την ευσέβειαν. Some willing to avoid superstition fall into the opposite extreme of downright atheism, overleaping what lies in the midst, true piety.

PLUTARCH.

But if parents shew no value for the offices of religion, the little which boys are taught at school must be lost, where all that is good ought to be cherished with peculiar care—even under a father's eye,

Idne tu miraris, si patrisset silius? Can you be surprised that a son mimics the FATHER? PLAUTUS.

342 ON A SENSE OF RELIGION.

draw down the bleffing of Providence*, but will afford them in advertity the best consolation, and at all times a pure and lively pleasure.

Probum esse patrem oportet qui gnațum suum Esse probiorem, quam ipsus est, postulat.

That father ought to be good indeed, who requires that his fon should be a better man than he is himself. IDEM.

Next to religion, let the boy be early taught to reverence his reason; to let it guide all his actions. SI VIS TIBI OMNIA SUBJICERE, TE SUBJICE RATIONI. Multos reges, si ratio te rexerit. Ab illâ disces, quid et quemadmodum aggredi debeas. Seneca,

But it is easy to prescribe. To practise the rules, Hic labor, hoc opus; and here is seen the necessity of grace.

* The END OF LEARNING is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest, by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the HIGHEST PERFECTION.

MILTON.

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SECTION XXXIX.

ON THE UNIVERSITIES.

Adjecere bonæ paulo plus artis Athenæ. Hor. lib. ii. epist. 2.

with some small tincture of ingenious arts.

FRANCIS.

It is easy to perceive, that the English universities are in less repute than they were formerly. The rich and great, who, at one time, would on no account have omitted to send their sons thither, now frequently place them under some private tutor to finish them, as it is called, and then immediately send them on their travels. There seems, among all orders, to prevail a discontent* on the relaxation of discipline,

Some writers feem to think that universities are injurious to learning, and that instruction is likely to be best afforded, when the instructor is REWARDED SOLELY BY THE SCHOLAR. They would have no foundations, no fellowships, no exhibitions. I fear, with all the appearance of profound wisdom, these writers are not very solid thinkers. Have not these advantages called forth thousands to literary eminence, by affording them opportunities? Have they not produced

pline, and the useless and frivolous exercises required for the attainment of academical honours.

I have myself resided long in one of the universities (and the fifters are much alike), and I have feen in it many evils. But I restrained my indignation by asking myself the question, where I could have been placed in this fublunary world, without feeing many evils? I faw immorality, habitual drunkenness, idleness, ignorance, and vanity, openly and boaftingly * obtruding themselves on public view. I saw them triumphing without controul over the timiduced an infinite number of useful scholars, who else would have been condemned by poverty to mechanical labours? Do not great national establishments for the education of youth, exclude those UPSTART PRE-TENDERS, who would only mislead, by their ignorance and effrontery, the fimple, generous, and unfuspecting? Do not the honours and emoluments of degrees. profesiorships, headships, and other diftinguished offices, excite and reward literary excellence? I appeal for an answer to past times, if not to the present. Ought not LIBERAL instructors to be independent of the caprice of their pupils?

* In modern times, the most vicious conduct is often pursued for the SAKE OF DISTINCTION, without the INSTIGATION OF PASSION. Many young men have been ruined by the perverse vanity of being called, in a cant language, a BUCK, a PICKLE, or a KNOWING ONE; debauchees and drunkards from affectation.

dity

dity of modest merit. Many things appeared openly, that deserved warm disapprobation; but I still knew there were amiable and worthy characters, and excellent practices and institutions, which were not so generally noticed, because they did not force themselves on the attention, but were concealed in the shade of literary retirement. Like the modest flowret, they were over-run by the rankness of the weeds.

I could easily account for the evils I beheld. It was not to be wondered at, that fo great a number of young men, just emancipated from school, and from a parent's authority, should break out into irregularities, when encouraged by mutual example. Their passions were strong, their reafon immature, their experience defective. Pride, vanity, and the love of pleafure, urged them to any conduct that could either confer distinction, or afford gratification. Many had money at command. These most devoutly followed fashion, that dæmon which allures the vain with irrefiftible charms to all that is ruinous and ridiculous, and were closely pursued by other young men of spirit, as they called themselves, who were obliged to contract a heavy a heavy debt to support their extravagance. I believe, under the same circumstances, young men, in any place, would exhibit the same appearances; and if there is too little restraint, and I think there is too little, the fault is not in the statutes and regulations either of the university or of the colleges, but in the age which will not bear restraint. Yet there are officers whose

* Confidering the enormous expence of university education, occasioned by the influence of bad examples, and the little emoluments of the inferior elergy, we must not wonder that many adopt the sentiments of an old writer, since sew are philosophers.

"I had rather, faid one, make my childe a cobler than a preacher; a tankard-bearer than a scholar. For what shall my sonne seke for learning, when he shall never get thereby a living? Set my sonne to that whereby he may get somewhat. Do you not fee, how every one catcheth and pulleth from the church what thei can? I feare me, one daie they will plucke down church and all. Call you this the gospell, when men feke onlie for to provide for their bellies, and care not a greate though their foules go to helle? A patrone of a benefice will have a poore yngrame foule, to beare the name of a parsone for twentie marke or tenne pounde: and the patrone himself will take up for his inapshare, as good as an hundred marke. Thus God is robbed, learnying decaied, England dishonoured, and honestie not regarded. WILSON'S Arte of Rhetorike.

+ Vix artibus honestis pudor retinetur; nedum inter CERTAMINA VITIORUM. TACITUS.

hands

hands are invested with every necessary power; and there is little doubt, but that the very glaring abuses which have risen up, while it has lain dormant, will at last stimulate them to exert its full force.

When the discipline shall be restored, and the obsolete exercises abolished*, no places in the world will be better adapted to a studious life, than our noble universities. Much rust has been contracted in them by time, many evils deeply rooted, which cannot be eradicated but by the legislative arm; yet with all their imperfections, I will maintain, that no place is able to furnish more advantages to the real stu-

* As to logic, &c. which raw boys are obliged to learn, we may fay in the words of Lord Bacon,

"Those grave sciences, logic and rhetoric, the one for judgment, the other for ornament, doe suppose the learner ripe for both; else it is, as if one should learne to weigh, or measure, or to paint the winde. Those arts are the rules and directions how to set forth and dispose the matter: and if the minde be empty thereof; if it have not gathered that which Cicero calleth Sylva and Supellex, stuffe and variety, to begin with those arts, it doth work but this effect; that the wisdome of those arts, which is great and universal, will be made almost contemptible, and degenerate into childish sophistry."

BACON.

This is really the case in the universities.

dent.

dent. In them are founded fome of the finest libraries on earth; not only public libraries for the general use of members of the university, but libraries in each college, scarcely less convenient than if they were in the student's own apartment. In the university at large, professorships established with ample stipends; in colleges, tutors, and lecturers. The buildings convenient, elegant, spacious, airy. The apartments of students for the most part handsome, and commodious, filent, retired, and in every respect fitted for a life of study. Sweet gardens and groves, delightful walks, and rural retreats *. Add to all this, that the high antiquity of the places, and the many great and learned persons who have iffued from them, give a most venerable air, and tend to animate the fludent with a generous emulation +.

But

^{*} Some very eminent POETS have not however been very fond of the universities. Witness Milton and Gray, cum multis aliis. The fettering of such men with statutes, disputations, &c. &c. was like confining an eagle in a cage.

[†] Cum ea loca videamus, in quibus memoria digenos viros acceperimus multos esse versatos magis moveamur, &c. . . . Me quidem IP-Æ ILLÆ NOSTRÆ ATHENÆ non tam operibus magnificis exquisitisque antiquo-

But as this reform may be diffant, and as, in the fincerity of my heart, I confider the fending a fon thither at prefent, without particular precautions, as a most dangerous measure; a measure, which may probably make shipwreck of his learning, his morals, his health, his character, and his fortune, if he has one; I think it a duty incumbent on me to point out, as well as I am able, the most likely means to fave all these from destruction, and to obtain the natural advantages of these distinguished feminaries.

In the first place, boys should not be sent to the university so young as they often are. It is really cruel to let a boy of fifteen be precipitated into drunkenness and debauchery. By a too early entrance, his health will be injured, his peace of mind broken, his learning loft, and his morals depraved.

antiquorum artibus delectant, quam recordatione summorum virorum, ubi quifque HABITARE, ubi SEDERE, ubi Disputare fit folitus. When we fee those places in which many memorable men have been conversant, we are affected with the idea, &c. . . For my own part, our Athens does not please me so much by its magnificent buildings, &c. as by the recollection of ITS GREAT MEN, where each of them used to lodge, to sit, to dispute.

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Examples

Examples and opportunities for vice abound, and the inexperience, and want of resolution, characteristic of boys, will render it difficult to avoid contagion. There are instances of those who have gone through with fafety at this early age; but they are few in comparison with those who have fustained such injuries as they have long and feverely felt. Every one, on putting on the academical dress, commences a man in his own opinion, and will often endeavour to support the character by the practice of manly vices. I advise therefore, that no boy shall be fent to the university till he is nineteen years old *. An additional reason is, that, in four years, he may take a bachelor's degree; and four years bring him to the age at which he may take orders, or enter with propriety into other profesions. But when a boy enters at

fifteen,

^{*} Mr. John Clarke is of the same opinion; but the reason he gives for his opinion is, that the vulgar method of teaching in schools is so very silly, that a boy cannot be prepared for college before that age.—It is very certain, that from boys being sent too soon to the university, the work of the school is obliged to be done there for three years. Whereas science and philosophy are the proper studies of the university, according to their institution.

fifteen *, he takes his degree at nineteen, and then waits till three-and-twenty without employment. This aukward interval is not often spent in the university, but in the country, and in the employments of a sportsman and man of pleasure. Four years of idleness must make great havoc in his learned attainments. Let it be confidered, how much more advantageously the four years from fifteen to nineteen would be fpent in a well-directed school. Such a foundation would be laid in classical learning, as would fcarcely ever give way, even though it should suffer a temporary neglect.

I am aware that all boys cannot wait at school till nineteen, because vacancies in scholarships, exhibitions, and fellowships, often fummon them unexpectedly before that time. But I must exhort parents not to let their fons incur danger of moral and

Woodward's Childe's Patrimony. mental

American .

^{*} Till the childe hath some good understanding of himself and book; till he can command the one and well use the other, what should he do abroad either at the univerfitie, innes of court, or in a farre country? . . . Youth will leave that they understand not and find no sweetnesse in, and will go to that which they can do, and their natures must needs relish.

mental corruption, for the fake of adding a few pounds a year to their allowance. Where any confiderable advantage is to be obtained, I will not expect, in these times, that it will be foregone; but every precaution must be used to obviate the ill consequences of embarking a boy without a proper pilot, on a wide and stormy ocean.

Whenever the circumstances of the parent will admit, a private tutor of character must be engaged. A compensation must be made him sufficient to induce him to inspect his pupil not only in the hours of study, but also of amusement; and I would give particular directions, that the pupil should never take a walk or a ride, but in the company of the private tutor, or of those whom he may approve. A faithful tutor, who will thus condescend to watch the moral conduct of his pupil, will be far more desirable, than a man of genius and learning, who will only attend to literary improvement.

I shall not lay down any rules for the conduct of academical study, but shall content myself with advising the parent to place his son under some ingenious and worthy tutor, and then to submit the conduct

duct of his education at the university entirely to his direction. The college tutors are often, it is to be prefumed *, men of judgment as well as learning and morals, and are well qualified to direct the student in every part of his conduct. It is at the fame time to be lamented, that from the number of pupils usually allotted to one, he is incapable of paying all that attention to each, which a tender parent must desire. For that reason, I wish a private tutor to be joined with the college or official tutor, whenever it can conveniently be effected. I own, for my own part, I should be afraid to trust a fon without one. The private tutor, it must be remembered, should have been the whole management of the pupil's finances. Scarcely any but those who have refided in the univerfity, or are parents of pupils, can form an adequate idea of the many evils of every kind and degree, which would be avoided by giving a prudent private tutor full powers to direct the expences of his disciple.

^{* &}quot;Touching some tutors and their proceeding with their pupils, then and now, as I thinke it not a patterne for imitation, so I know it to be above my censure." WOODWARD'S Childe's Patrimonie.

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Under fuch restrictions, and with a few public alterations, I repeat, that no place is better calculated for studious youth, than these venerable feats of the muses, to which they have for ages reforted. To prove that they are capable of forming the greatest characters in every department, I appeal to the annals of my country. And I cannot help thinking, that their declared enemies, those who wish to destroy or totally alter their constitution, are of that description of men who envy the advantages which they have never shared, or who, from an unfortunate mode of thinking, endeavour to overturn all the antient establishments, civil and ecclefiaffical*

* In academia confluxus est ingeniorum variorum, etiam diversissimorum; reperiuntur ibi homines pravi etiam ac slagitiosi, per quos animi simpliciores sacilè corrumpuntur. Est ibi etiam major aliquanto vivendi libertas, quam in præsentia et sub oculis parentum. Dantur occasiones discurrendi, potandi, ludendi alea et tesseris. Adde quòd reperiantur, qui his modis quæstum saciunt, stultæque juventutis promptitudinem facilitatemque, habeant vectigalem. An ergo meos silios tot periculis ultrò exponam? Scilicet utique castè, moderatè, sobriè, honestè vivitur, academia sola excepta. Vel si hoc male singitur, quid non et alibi prospicimus securitati nostrorum? Aut si possumus alibi, cur licebit minus in academia? Sunt profectè

fecto ibi quoque leges, funt magistratus, sunt viri honestatis virtutisque amantes et interdum plus, quam nonnulli volunt, rigidi ac feveri. Non igitur academia in causa fi qui in ea male vivant, non ordo professorius, non cætera a regibus optime constituta et quanta possunt observari solita diligentia. . . . Quare manet verum quod innuebam superius educationis locum maximè idoneum academiam esse. university there is a confluence of various dispositions; even of the most opposite. There are found there bad, nay very wicked persons, by whom unsuspecting minds are easily corrupted. There is there also a greater latitude of living, than in the presence and under the eyes of the parents. Opportunities offer of making excursions, of drinking, of playing with dice and cards. . . . Add to this, that there are those who take advantage of these proceedings, and levy contributions on the thoughtlessness and good-nature of inexperienced youth. - What, then, shall I, of my own accord, expose my child to so many dangers? Verily the world goes on chaftely, moderately, foberly, honestly, every where but in the university. Now, if this is really the case, why do we not seek security for our children elsewhere? Or, indeed, if we can find it so elsewhere, what should hinder us from finding it in the university? There also are laws, there are magistrates, there are men who love honesty and virtue, and who are sometimes more strict and severe than some would have them. The university is not therefore to be blamed, because some live irregularly in it; no nor the professors, nor the other wife establishments of great men of old time, which are observed as strictly as the times and manners will permit. . . . Wherefore that remains true which I hinted above, that the university is still the fittest place for education.

JOANNES SCHEFFERUS, de Informat. literar.

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In the above fection I have only taken notice of the English universities. I am not experimentally acquainted with any others; but I know that great pains have been taken to recommend the Scotch and foreign universities, to Englishmen. They certainly can be superior in no other respect but strictness of discipline. I believe Europe cannot produce parallels to Oxford and Cambridge, in opulence, buildings, libraries, professorships, scholarships, and all the external dignity and mechanical apparatus of learning. If there is an inferiority, it is in the PERSONS, not in the place or in its constitutions. And here I cannot help confessing, that a desire to please the great, and bring them to the universities, for the sake of honour and profit, and other POLITICAL motives, causes a compliance with fashionable manners, a relaxation of discipline, and a connivance at ignorance, folly, and vice.

I will only add one more caution before I leave the subject of literary advice. Let not the scholar think his education finished, when all the forms of it are completed. Let him not close his books as foon as he has relinquished his tutor. Improvement is the business of life. And his days will pass away pleasantly, who makes a daily addition to his ideas. But he who deferts his books, from a common but mistaken notion, that after a certain number of years spent in the usual forms, he is COMPLETED, will soon find, that his book will defert him. Non E BUONO CHI NON CERCA DI DIVENTAR MEGLIORE. He will have renounced one of the best modes of spending otium cum dignitate, a respectable retirement. Some of the most important professions should not be, as they often are, merely a genteel retreat for idleness. Non ut plerique, ut nomine magnifico, fegne otium TACITUS. velaret.

Epaminondas,

Epaminondas, la derniere année de sa vie, disoit, écoutoit, voyoit, faisoit les même choses que dans l'age où il avoit commencé d'être instruit.—Aujourd'hui nous recevons trois educations disserentes ou contraires, celle de nos peres, celle de nos maitres, celle du monde. Ce qu'on nous dit dans la derniere, renverse toutes les idées des premieres. Epaminondas, the last year of his life, said, heard, saw, acted the very same things which he did at the age when his education commenced. At present we go through three different or contrary kinds of education; that of our parents, that of our schoolmasters, that of the world. What they tell us in the last, overturns all the ideas of the former.

Montesquieu.

I find, that, fince the publication of this book, the university of Cambridge has prohibited BRIVATE TUTORS, whom I have here so strongly recommended. Their prohibition is designed to save money. My advice was designed to save the morals. Sed VIRTUS POST NUMMOS, is the motto of the many.

This regulation will tend to prevent thinking parents from sending their sons to the university, which (such is their present state) may be called a GREAT ADVANTAGE TO THE PUBLIC. The manners of a CAMP were exactly the manners of the university a year or two ago, when I had the missfortune to be fixed there. A fine school for theologians, or indeed for any profession! When the public shall have forced a reformation, then let them, and not till then, patronise those excellent institutions.

SECTION XL.

ON FOREIGN TRAVEL.

Ad quæ noscenda iter ingredi, transmittere mare solemus; ea sub oculis posita negligimus. The very things which we go journies and voyages to see, we pass over unneticed even when they lie before our eyes.

PLINIUS.

Maxapios oris euruxar OIKOI MENEI. Happy the man who knows when he is well, and stays at lome. Eurip.

I Mean not to recapitulate all the remarks that have been made for and against foreign travel by many writers, who have taken only a partial view, or who have deviated into declamation. I shall not cite many aphorisms or examples of the wise antients; but shall briefly consider a few points, which, according to the modern system of things, appear to be the most effential.

With respect to its utility, there can be no doubt, but, that a mind properly prepared, will derive from it great and lasting advantages. It must open sources of knowledge, and furnish opportunities of reslection, which cannot be obtained by him who never leaves his own country.

But

But I must join * in reprobating the practice of very early travel. A great degree of mental maturity, and of acquired knowledge, is necessary to enable the mind to derive advantage, and avoid inconvenience, from visiting a foreign nation. To expect that boys should make observations on men and manners, should weigh and compare the laws, institutions, customs, and characteristics of various people, is to expect an impossibility. It is no less absurd to suppose, that boys will not be struck and captivated with vanity and trisles.

I therefore advise, that a pupil shall not be sent to travel till he has passed through a capital school, and arrived at the age of nineteen. Indeed I wish that he might spend sour years at the university; but I know this requisition will not often be complied with. Parents in our age and country, are impatient to thrust their sons into the world, to push them into the senate before they have a beard, and to urge them to offices of command in the army and in the navy, almost as soon as they come from the

^{*} I say join, for every writer on this subject agrees in disapproving very early travel.

nursery. Many evils, national as well as private, are the consequence; but when interest * and ambition solicit, reason, philosophy, and propriety scarcely find a hearing. National calamities can alone remedy this, and many other abuses which will insinuate themselves, and abound, till the evil which they occasion becomes too heavy to be longer borne; when it will be its own remedy.

I wish also, that no pupil, who is not certainly known to be possessed of parts, should be suffered to travel. A weak youth will learn only to make his weakness more conspicuous. Grimace, affectation, and an overbearing insolence, will constitute his acquisitions. He will learn to remove that veil of dissidence, which served to conceal his defects, and which, if he had not lest his paternal roof, he might have happily retained. No character is better known,

^{*} Scilicet omnibus artibus antistat spes lucri et formosior est cumulus auri, quam quicquid Græci Latinique delirantes scripserunt. Ex hoc numero deinde veniunt ad GUBERNACULA REIPUB. intersunt et præsunt consiliis regum. O Pater, O Patria! Lipsius.

and oftener exposed to comic ridicule, than that of the empty coxcomb, who assumes foreign modes of external behaviour. He who goes out a fool indeed, but only such a fool as may be tolerated, will return insufferable. This is an additional reason for deferring his mission till the age of nineteen or twenty. By that time, parents and superintendants of education will be enabled to form a just opinion of his abilities. At the age of twelve or thirteen, or even later, they will often be mistaken.

Among other arguments for travel in general, and early travel in particular, it has been urged, that it is absolutely necessary, in order to get free from local prejudice in favour of our country. Prejudices in favour of our country are indeed easily removed by spending our early days in

* If one have been a traveller, and can court his mistress in broken French, wear his clothes neatly in the newest fashion, discourse of lords, ladies, towns, palaces, and cities, he is complete, and to be admired. . . . Yet these men must be our patrons, our governors too sometimes, statesmen, magistrates, noble, GREAT, AND WISE BY INHERITANCE.

BURTON.

Jure hæreditario sapere jubentur. Euphormio.

another.

another*. But is there no danger lest these innocent and useful prejudices should be changed for others equally unreasonable, and really pernicious? Is it not likely that, prejudices in favour of our country being removed, prejudices against it may find admission? I am sure it has often happened †. And I am also sure, that, however a modern philosopher may inveigh against that honest preference which an Englishman gives to his nation, it is a natural attach-

* Quam illud periculosum quòd ab ætate primâ sic a parentibus dimissus incipiat contemnere domestica, mirari peregrina. Publicæ salutis est sundamentum amor erga patriam. At eum ratione justà integroque animo concipere qui possit, cui statim, possquam res discriminare, nigrumque ab albo cæpit distinguere, persuasum est, ubique meliùs, decentiùs, peritiùs, quàm apud suos, commodis juventutis consuli, vitæque rectè degendæ consilia præceptaque dari? . . . Verum est adhuc periculosius, quòd hoc pacto incipiat habere ingenium non suæ, verum peregrinæ, aliquando et hostili reipublicæ consorme.

† We owe to this evil custom, those numerous and CONCEITED persons who come home, and endeavour to explode, by censure and ridicule, all our hereditary virtues, CONJUGAL, paternal, patriotic and religious; all those virtues, whose falutary influence not yet quite lost, enables us to stand up against an infamous combination of unprincipled enemies.

ment, and attended with effects greatly beneficial. I will avow myfelf fo truly an Englishman in this particular, as to think this preference not an ill-grounded prejudice, but fully justified by real observation, and by fair comparison. Corrupted as we are, I think we have not kept pace in corruption with some of our admired neighbours. And I will add, that the corruption at present prevailing among us, if it does not originate, is greatly increased by our too frequent intercourse with France and Italy.

I could indeed almost wish, that travel was not considered as a necessary part of juvenile education. I mean not to prohibit travel; but I would have its advantages sought by men at a mature age, after they are settled, who, during the intervals of business, and those recesses which are allowed in almost every line of life, might take a voyage to a neighbouring country, and might, by the strength of their understandings, and the extent of their experience, derive infinitely more improvement from their travels, than they would have done by traversing all Europe under the age

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of twenty*. They should go as philosophers, when they are capable of conducting themselves both in the search of knowledge, and in their moral behaviour. Travel undertaken in this manner, and after a valuable store of learning, and of knowledge of our native country, is laid in, is one of the best methods of accomplishing the human mind. It crowns and completes all

* These ways, says Milton, would try all their peculiar gifts of nature, and if there were any fecret excellence among them, would fetch it out, and give it fair opportunities to advance itself by, which could not but mightily redound to the good of this nation, and bring into FASHION AGAIN THOSE OLD ADMI-RED VIRTUES AND EXCELLENCES with far more advantage, now, in this purity of Christian knowledge; nor shall we then need the Monsieurs of Paris to take our hopeful youth into their flight and prodigal custodies, and fend them over back again transformed into MIMICS, APES, AND KICKSHOES. But if they defire to fee other countries at THREE OR FOUR AND TWENTY YEARS of age, NOT TO LEARN PRINCI-PLES, but to enlarge experience and make wife obfervations, they will by that time be fuch as shall deferve the regard and honour of all men where they pass, and the society and friendship of those in all places who are best and most eminent; and perhaps then other nations will be glad to VISIT us for their breeding, or else to IMITATE us in their own country. MILTON's Tractate.

its other improvements. A few months occasionally spent in France, or Italy, or Holland, or Switzerland, at or between the age of thirty or forty, will enrich the understanding of a man of sense with valuable treasure. He will then search for gold, and find it in abundance; while, at a boyish age, he would have been fully employed and sufficiently satisfied in procuring dross or tinsel, instead of bullion.

But fince to reform the world, as the poet fays, is a vast design, and the design commonly proves abortive, we must be contented with giving such admonitions as may permit it to proceed in its own way with the least inconvenience. As therefore there is no doubt, but that boys will continue to be sent on their travels, notwithstanding all that reason can advance against it; it remains, that such directions be given as may at least prevent them from incurring evil, if they cannot acquire real advantage.

Much of the fuccess certainly depends on the choice of the tutor or travelling companion. He should be a grave, respectable man, of a mature age. A very young man, or a man of levity, however great his merit, learning, or ingenuity, will not be proper; because he will not have that natural authority and that perfonal dignity which command attention and obedience. A grave and good man will watch over the morals and the religion of his pupil; both which, according to the present modes of conducting travel, are commonly shaken from their basis, or levelled with the dust, before the end of the peregrination. In their place succeed univerfal scepticism and unbounded libertinism*. But a tutor of character and principle will make a point of bringing home his pupil, if it is possible, not worse in any respect than he was on his departure.

They who, at too early an age, spend much time on the continent, seldom retain that religion in which their good foresathers lived and died. They commonly be-

^{*} Αναρχία μεν γας, ην ένιοι των νέων ελευθεςιαν απαιδευσία νομίζουσι, χαλεπωτέςους εκείνων των εν ωαισί διδασκάλων ης ωαιδαγωγών δεσπότας εφιςησι, ΤΑΣ ΕΠΙΘΥΜΙΑΣ ΩΣΠΕΡ ΕΚ ΔΕΣΜΩΝ ΛΥΘΕΙΣΑΣ. An abfolute freedom from all restraint, which some young men, for WANT OF A PROPER EDUCATION, think liberty, sets over them harder masters than their tutors and schoolmasters—even their own desires, let loose, as it were, like wild beasts from chains.

PLUTARCH.

come the disciples of the fashionable philofophers, and are led astray by the false lights of false wit, or lost amid the clouds of metaphysics.

So many, indeed, are the dangers attending foreign travel, that they whose situation and circumstances will not permit them to engage in it, need not repine. Our own country abounds with objects sufficient to excite, and amply to repay, the labour of enquiry. And to prove that foreign travel is not absolutely necessary to give the sull improvement to the human mind, we may recollect many eminent persons, who have been richly adorned with every accomplishment of the gentleman, and surnished with all the lights of the man of sense and extensive knowledge, though they never lest their native shore.

* I will beg leave to recommend one example, that of Cicero, as a model for the conduct of travel.

"He did not set out till he had completed his education at home . . . and after he had acquired in his
own country whatever was proper to form a worthy
citizen and magistrate of Rome, he went confirmed
by a maturity of age and reason against the impressions
of vice. . . In a tour the most delightful of the world,
he saw every thing that could entertain a curious traveller, yet staid no where any longer than his benefit,
not his pleasure, detained him. By his previous
knowledge

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knowledge of the laws of Rome, he was able to compare them with those of other cities, and to bring back with him whatever he found useful either to his country or himself. He was lodged, wherever he came, in the houses of the great and eminent, not so much for their birth and wealth, as their virtue, knowledge, and learning: these he made the constant companions of his travels . . . It is no wonder that he brought back every accomplishment which could improve and adorn a man of sense."

MIDDLETON.

A writer of history, who, by an affected and meretricious style, unlike the manliness of the classical model, has caught the transient applause of fashion, and who seems to be ambitious of acquiring distinction by recommending insidelity and libertinism on principle, speaks, consistently with himself, thus highly of French manners; those manners which I, in the honest warmth of an Englishman, have been led, in this section and on all occasions, to reprobate.

"If Julian, fays he, could now revisit the CAPITAL OF FRANCE, he might converse with men of science and genius, capable of understanding and of instructing a disciple of the Greeks; HE MIGHT EXCUSE THE LIVELY AND GRACEFUL FOLLIES OF A NATION whose martial spirit has never been enervated by the indulgence of luxury; and he must applaud the perfection of that INESTIMABLE art which softens and refines and embellishes the intercourse of social life." Worthy Patriot and Philosopher!

CONCLUSION.

ON THE NECESSITY OF INCREASING THE PER-SONAL MERIT OF THE COMMUNITY, BY GIVING APROPER DIRECTION AND EFFI-CACY TO THE MODES OF EDUCATION.

Præscriptum, et intonsi Catonis
Auspiciis, veterumque normâ.

Hor.

Παν γαρ το ΤΙΜΩΜΕΝΟΝ ΑΥΞΕΤΑΙ, ΕΛΑΤΤΟΥΤΑΙ δὶ τὸ ΑΤΙΜΑΖΟΜΕΝΟΝ. κ) τοῦτό ἐςι διαφανές ατον σημεῖον ΑΡΧΗΣ ΕΥ ΔΙΟΙΚΟΥΜΕΝΗΣ. ως οτρέπει τε γας ΤΟΥΣ ΑΡΧΟΜΕΝΟΥΣ ΕΠΙ ΤΑ ΚΑΛΑ ΕΠΙΤΗΔΕΥΜΑΤΑ, κ) τὴν ΕΠΙΒΑΛΛΟΥΣΑΝ ΑΞΙΑΝ ΕΚΑΣΤΟΙΣ διανέμει, κ) ωληροι τὰς ωόλεις ΤΩΝ ΑΡΙΣΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ. Every thing to which due honour is paid, thrives; but that which is flighted, falls off: and this (the payment of due honour) is the plainest symptom of a well-governed state. It both stimulates the subjects to honourable pursuits, and allots the proper degree of dignity to each of them, and furnishes the community with the best professions and employments.

[] ΑΜΒΕΙΕΗ US.

Liceat inter abruptam contumaciam et deforme obfequium pergere iter ambitione ac periculis vacuum. Let me be permitted to proceed in a path free from ambition and from danger, between rude contumacy on the one hand, and disgusting obsequiousness on the other.

TACITUS.

Will take for granted, what no accurate observer will be disposed to controvert,

B b that

that there is a diversity of NATIONAL CHARACTER; a diversity not originating in the casual influence of arbitrary modes, but in nature. And I will venture to advance as equally true, that a nation no longer retains its dignity when it renounces its distinction.

When I turn my attention to my own country, I am willing to indulge the pleafing idea, that I fee fomething in the national character of Englishmen, similar to the
spirit of an antient Roman. Of the Roman,
a gravity and a dignity were the striking
features. I mean not the disgusting severity of a puritanical exterior; but that respectable appearance, which naturally results from sentiments uniformly great; a
gravity unallied to dulness, a dignity unconnected with opulence.

My opinion of this flattering resemblance is not the effect of an unphilosophical predilection, or fortuitously adopted. It is suggested by observation, and confirmed by a review of the annals of the English *. It

is

^{*} To whom we may apply the words of Cicero. Neque enim ita generati a natura sumus, ut ad ludum et jocum sacti esse videamur, sed ad severitatem potius

is confirmed by their public conduct, ever generous, spirited *, humane; by their private lives, sedate †, contemplative, independent; by their writings, solid, nervous, and breathing a spirit of freedom and philanthropy, which almost rescues human nature from the imputation of degeneracy.

Such has been the national character of Englishmen ‡. I will not survey the prefent age | though the deceitful medium of

et ad quædam studia graviora atque majora. For ave do not seem to be formed by nature for play and jocularity, but rather for a manly severity, and for pursuits of a graver and more important kind.

* Les nations libres sont superbes.

Free nations are proud. Montesquieu.

† Non enim hilaritate, nec lascivià nec risu, aut joco comite LEVITATIS, sed sæpe etiam TRISTES sirmitate et constantià, sunt beati. For it is not always by jollity that men are happy, nor wantonness, nor laughter, nor jocularity, the attendant of levity; but the SERIOUS also are often happy in their sirmness and consistency.

‡ Fuimus. We have been.

ΙΙ "Ιδιον Ανθρώπου, το καταμέμφέσθαι τα άεὶ σαρύντα.

Longinus.

Vitio malignitatis humanæ vetera semper in laude, præsentia in fastidio sunt. De Causis corruptæ Eloq.

Erras, si existimas nostri sæculi esse vitium, luxuriam et negligentiam boni moris; et alia quæ objicit suis quisque temporibus. Hominum sunt ista, non temporum; nulla ætas vacavit a culpâ.

Senecá.

B b 2

fplenetic

fplenetic observation. But he must be partial to a culpable extreme, and candid from a sinister motive, who sees not the national character abandoned for an imitative levity; an exchange obviously productive of consequences, which, besides their moral evil, have rendered the reign of a pacific and a benevolent prince eminently calamitous.

The existence of society confessedly depends on a regular subordination. What deranges or disturbs this regularity, even in the idea of the subaltern ranks, shakes the basis of society. All those who are raised by civil distinctions above the level of natural equality*, are under obligations to preserve an appearance of dignity adequate to their situation, and correspondent to their real importance †. Respect should be decently

Magnum est personam in republica tueri principis, qui non animis solum debet, sed oculis servire civium. It is a great thing to support in a state the character of a ruler, who is under obligations to conform himself not only to the minds, but to the EYES of the citizens.

[†] Τον τοις άλλοις επισατεύοντα ης επιτάσσοντα χρη ου τη εξουσίη μούνη του επισατέειν τε έπιτάσσειν, άλλα ΑΞΙΑ ΚΑΙ ΓΝΩΜΗ ΠΡΟΕΧΕΙΝ των Οεπιτασσομένων. He who gowerns and

cently enacted wherever it is due, not from a principle of pride, or from a littleness of mind *; but because it facilitates the due degrees of necessary acquiescence; because it regulates the complex movements of the political machine. Even formality and dress; though futile in themselves when abstractedly considered, and contemptible in a nation of philosophers, have been preserved with care in the flourishing periods of an empire, because they tended to promote tranquillity. They excited an awe among the rude and refractory, which en-

and commands others, ought not to govern and command by dint of power only, but to have the superiority over the governed in dignity and mental ability. Eusebius.

Nec tibi, quod est rarissimum, aut facilitas auctoritatem, aut severitas amorem diminuat. TACITUS.

* No; for, Est angusti animi atque demissi, triumphi honorem atque dignitatem contemnere. Nam et levitatis est. It is the mark of a little and abject mind to undervalue the honour and dignity of a triumph. For it is a mark of levity.

† Τοις ἐυγενέσι ης καλοις μάλισα κατεπέιγει κάλλος μεν ἐπὶ της ΟΨΕΩΣ, σωφροσύνην δὲ ἐπὶ της ψύχης, ἀνδρέιαν δὲ, ἐπ᾽ αμφοτέρων τούτων χάριν τε ἐπὶ τῶν λόγων διαθελειν ἔχουσιν. He chiefly urges, that the high-born and the beautiful should display at the same time beauty indeed, in their external appearance, moderation in their mind, but fortitude in both of these, and grace in all their words.

DEMOSTHENES.

fured a ready submission to legal authority*. Let philosophy boast its pretensions, we are yet so constituted, that not only the uncultivated, but the enlightened also, are powerfully affected by external appearance †. Susceptible nature admits the impression previously to the interference of rational refinement. The remark is indisputably just, and we may proceed to the application.

I say then, that of late it has been the whimsical affectation of the times to throw aside all formality ‡, and to break down the

* Ο ΤΥΦΟΣ, ωσπερ ΠΟΙΜΗΝ, ΟΥ ΘΕΛΕ, ΤΟΥΣ ΠΟΛΛΟΥΣ αγει. External pomp leads the populace where it will, as a shepherd a flock of sheep. DIOGENES.

"Οτι παιμένη ή εκ του βαβιλικού πλόυτου τοις πολλοις εγγινομένη καταπληξις ευκαταφρονητον επόιει την βασιλειαν. Because when the striking effect which is naturally produced by the appearance of wealth and power on the MANY, ceases, it renders government contemptible.

SOCRATES Eccl. Hift.

† Parva funt hæc, fays Livy, speaking of ceremonies, sed parva ista non contemnendo majores nostri maximam hanc rem secerunt.

Livy.

Romulus ita sancta jura generi hominum agresti sore ratus, si se ipse venerabilem insignibus imperii secisset, cum cætero habitu se augustiorem tum maximè lictoribus duodecim sumptis secit.

† Paucis decus publicum curæ. Tacitus.

Da autorita LA CEREMONIA al alto. Ceremony gives authority to the great.

barriers

barriers which restrained the obtruding sootstep of upstart insolence. The dress distinctive of a profession or an office, is studiously laid aside, as far as the obstinacy of laws and customs will admit. The professional or official manners are even more readily relinquished. Though the most important end of the most important professions and offices may be frustrated, yet it is thought a compensation, that the individuals who fill them become agreeable *. They cease to be venerable, to become agreeable †. Public good is too remote

* They often act according to the opinion of Ovid. Non bene conveniunt nec in una fede morantur Majestas et amor.

Η νυν υπο τινων ΧΡΗΣΤΟΤΗΣ καλυομένη
Μεθηκε τον όλον εις σουηςίαν είον.
That quality which some good-nature term
Has brought much mischief on the public weal.

MENANDER.

But nothing indecorous or incongruous is generally agreeable. Great men, like great things, require a correspondence of parts or circumstances. Il faut que les grands choses aient de grandes parties; les grands hommes ont de grands bras, les grands arbres de grands branches, et les grandes montagnes sont composées d'autres montagnes qui sont au dessus et au desfous; c'est la nature des choses qui fait cela. Great things must have great parts, large men have large limbs, great trees have great branches, and great moun-

remote an end to induce them to renounce the charms of ease. Indeed it must be confessed, that the arguments in favour of this voluntary degradation, are often plausible, and the motives sometimes amiable. It is often caused by true humility, and a detestation of the unjust claims of hypocrisy. But I fear the general prevalence of that spontaneous abasement which marks the age, and destroys the true national character, is often the Genuine effect of a real want of personal dignity; a desect, which is often rendered more conspicuous, by the contrast of a dignished appearance. Real merit and external dignity must add a lustre

to

tains are composed of other mountains one above another. It is the nature of things which occasions this.

MONTESQUIEU.

Thus is taste interested in maintaining an uniform dignity of character.

|| Origo ei (dignitati) præcipua ab internâ magnitudine, id est virtute: etsi externa etiam species Gestus, cultus, aliquid addunt. Lipsius.

† There is a love of liberty, natural to us all, which makes men unwilling to submit to their fellow-creatures, when they can discern no good reason for it; and indeed such reluctance is not to be blamed, when they are required to obey vicious AND CONTEMPTIBLE PERSONS arrayed in the TRAPPINGS OF AUTHORITY.

JORTIN.

In

gold in which it is infixed. Pity would be lost in laughter, if we were to see an ideot in the robe of royalty. But whatever is the motive, or however agreeable within a narrow circle the effects of the fashion of abolishing all forms whatever, the mischief of it is now felt in every part of the community.

The levelling principle, as it may be termed, has not hesitated to divest the chief magistrate of dignity, to insult his person, to draw aside the veil of majesty, and to pollute the very fountain of homour. The executive powers of government have been traduced in language level to the capacity of the meanest labourer who carouses in the lowest house of vulgar

In this age, a man's being vicious feems to be no bar to his being POPULAR, or rewarded by government or the people. Abilities alone are required; and these abilities, if analysed, will be found to be little more than impudence and a spirit of adventure, commonly excited by want, and uncontrouled by principles of any sort except those of selfishness. Nothing can be a greater mark of national depravity, than the low estimation of GOODNESS OF HEART IN PUBLIC CHARACTERS; that noblest distinction of humanity.

6

entertain-

entertainment*. I am not one of those who would promote the most distant tendency to despotism; but I would promote order and tranquillity, the most valuable ends of civilization. And I will affert, that when the persons of the rulers in any department of the state are rendered contemptible, the reverence necessary to restrain the vulgar is removed, and it is not wonderful, that the consequences are

* Such persons shew, that arrogantiam oris et contumacem animum go together. TACITUS.

† It has always been the policy of tyrants to DIS-COURAGE personal merit; we labour to ENCREASE it.

The word liberty has been falsely used by persons, who being Degenerately Profileate in Private Life, and mischievous in Public, bad no hopes Left but in Fomenting Discord.

TACITUS.

It is a remark justified by experience, that they who clamour loudest for liberty are the most tyrannical in their dispositions. Their patriotism is usually a compound of pride, ill-nature, disappointment, and other malignant qualities.

appeared, and plainly indicate the cause of the distemper. The infection of French * levity has pervaded the whole mass of the English body politic.

Look into the senate of an empire in extent, connections, resources, and glories unrivalled. I will not be personal; though to be personal is, in the present age, the readiest method to excite popular attention, I will say nothing of the dissipated youth, the virulent rancour, the petulant abuse, the insidel principles †, or the debauched morals,

* We laugh, we fing, we feaft, we play, we adopt every vanity, and catch at every lure thrown out to us by the nation that is planning our destruction. BROWN.

† The lenity to popery fo conspicuous in this age, has been thought by sensible persons to arise not from the generosity of our rulers, but their contempt of all religion, and from worldly, though false, policy. Unde, quanquam MANENTE IN SPECIEM CONCORDIA, OFFENSARUM OPERTA METUANTUR, says Tacitus.

See BROWN.

Such favour must be unpopular in this Protestant country among the middle ranks, that is, among those in whom the remains of principle and national character are chiefly to be found. It must be wicked in a high degree, if the pope is Antichrist, as Sir Isaac Newton and many others have thought; whose hearts and understandings were at least as good as those of Hume, Voltaire, and many professed unbelievers, who have concurred in altering laws which affect religion.

morals, of any one senator: the senatorial rank should consecrate the persons who possess it. And yet I will be free to remark, that the characteristic of the senate-house is the sashionable levity*. When Cyneas went out from the Roman senate, he reported

But if you have courage enough publicly to avow a primitive zeal for the cause of Protestantism, or for many of the virtuous sentiments and wholesome practices of our good old English forefathers, immediately some TRAVELLED gentleman steps forth, and finically exclaims, How narrow-minded, how illiberal, how unphilosophical, in these enlightened times, such antiquated ideas! Universal libertinism, restrained only by political compliance with what every prater terms vulgar prejudice, forms the wisdom of these largeminded, liberal, and philosophical gentlemen.

* "If senators seldom rise in political study, higher than the securing of a borough; instead of history, be only read in novels; instead of legislation, in party pamphlets; instead of philosophy, in irreligion; instead of manly and upright manners, in trisling entertainments, dress, and gaming; if this should be their ruling character, what must be expected from such established ignorance, but errors in the first concoction?"

"In a nation thus circumstanced, you will see some of its most public and solemn assemblies turned into scenes of unmanly riot; instead of the dignity of freedom, the tumults of licentiousness would prevail. Forwardness of young men without experience, intemperate ridicule, dissolute mirth, and loud peals of laughter, would be the ruling character of such an assembly.

ported that it was a congress of kings. Such was the august assembly. How would he have been affected, had he ever seen the lawgivers* of a distinguished nation in the garb

"In the court of Areopagus, so little was ridicule regarded as the test of truth, that it was held an unpardonable offence to laugh while the assembly was sitting."

BROWN.

Αφεκτέον δε κζ σκωμμάτων. • καθαιρήσει τὶς τὸ ΣΕΜΝΟΝ της άρχης ΓΕΛΩΤΟΠΟΙΕΙΝ ωτιρωμένος. Perfons concerned in government must abstain from jokes. • He who endeavours to make a laugh will destroy the majesty of government.

SOPATER.

* Est ei, cui respublica commissa est, necessaria oratio et sapientia, quâ regat populos, quâ stabiliat leges, quâ castiget improbos, quâ tueatur bonos, quâ laudet claros viros, quâ præcepta laudis et falutis aptè ad persuadendum edat suis civibus, quâ hortari ad decus, revocare a flagitio, consolari possit afflictos. factaque et consulta fortium et sapientium, cum improborum ignominia sempiternis monumentis pro-Plerumque tamen ad honores adipiscendos et ad rempublicam gerendam nudi veniunt et inermes. nullà cognitione rerum, nullà scientià ornati. Eloquence and wisdom are necessary for him to whom a share in government is delegated, by both of which qualities he may govern the minds of the populace, CHASTISE THE WICKED, defend the good, give due praise to men of character, issue out virtuous and salutary precepts to bis fellow subjects, and such as are well adapted to have weight with them, exhort them to have regard to their honour, garb of grooms, and with the manners of a Merry-Andrew laughing, jefting, quarrelling, challenging, or affectedly inattentive during a debate, which might terminate in the difmemberment of the empire. If we were not certain of the contrary, we might haftily conclude, that all who shew that they could have siddled while Rome was burning, must partake in the other dispositions of a Nero.

Look on the judicial feat where a human creature is placed to dispense life and death; to determine questions scarcely less interesting than life, those of liberty and property. Even there, on the very bench, where it once was usual to be proverbially grave, symptoms have appeared of the fashionable

call them back from their abandoned conduct, comfort the afflicted, and hand down by everlasting memorials, the deeds and the councils of the brave and the wise, and stigmatize the worthless with never-ceasing infamy. Yet for the most part they offer themselves as candidates for public honours, and a share of legislation, naked and unarmed, furnished with no knowledge of things, nor with one valuable science.

This happened when liberty and manly virtue were on the decline; and when levity was preparing the way for those monsters in human forms, many of the Roman emperors.

levity.

levity. Useful forms * are oftentatiously renounced; and the singular dress which our fathers justly contrived to cause a veneration for the person of a judge, and a readier acquiescence in his decisions, is worn with apparent reluctance, or gradually divested of its power of exciting awe. The contempt which familiarity of appearance in such a situation must produce, is disregarded for the pleasure of ease, and the character of rendering superiority less painful, by liberal condescension. But he who

* Est proprium munus magistratûs intelligere se gerere personam civitatis, debereque ejus dignitatem et decus sustinere. The magistrate ought to understand, that he represents the person of the state, and that he is obliged to support its dignity and honour. Cic.

Concurrence of externals helps to give authority. Cic.

Of these useful forms, we may truly say in the language of the schools, Forma dat esse rei. The form gives essence to the thing. If the people have prejudices, they are to be indulged in them, while they are innocent, for the sake of tranquillity.

The contempt in which KNIGHTHOOD, which was a very proper reward for public and private worth, is now held, is very remarkable. The truth is, that the nation does not abound with men who have merit and dignity enough to preferve an acquired title from ridicule. Titles, without merit, are nicknames.

represents

of his most useful and sacred office, the distribution of justice, must endeavour to appear awful to the rude russian, and the miscreant of society, as well as agreeable to those whose enlightened minds can look through the pageantry of an outside †. Had these venerable officers been loved and revered as fathers, they probably would not have been insulted either in the conslicts of party, or the sury of riot ‡. There is a beauty in decorum, which renders the assumption of external dignity, when it is supported by mental and official import-

- * Majus aliquod et excelsius a principe postulatur. Something more magnificent and more elevated is required in a prince.
 - † Nec tibi quid liceat, sed quid fecisse decebit, Occurrat, mentemque domet respectus bonesti.

Do not only consider what you may do consistently with moral or legal right, but what it becomes you in such circumstances to do; and let a due sense of the propriety of making a respectable appearance get the better of your inclination.

CLAUDIAN.

† Piety and virtue, in persons of eminent place and dignity, are seated to great advantage; so as to cast a lustre on their very place, and by a strong resection double THE BEAMS OF MAJESTY. TILLOTSON.

ance, agreeable as well as venerable*. The mind is hurt with incongruity, when it finds a bellus bomo in the representative of a king †. The ass in the lion's skin excites ridicule when detected; but the lion in the exterior of the ass, would receive real injury, insult, and contempt. His voluntary abasement would invite the heel of the vilest animal. It should be remembered, that there are more in a great city who resemble Thersites than Ulysses.

All who are possessed of command ought to possess a good character; and to maintain a respectable appearance even in the minute circumstances of ordinary life. Opinion is one of the surest foundations of

Quam GRAVIS VERO, QUAM MAGNIFICA, quam constans conficitur persona sapientis! How GRAVE, How MAGNIFICENT, bow consistent is the character of a truly wise man!

[†] And yet this sometimes happens,
—quoties voluit Fortuna jocari.

As often as Fortune has chosen to divert herself with a good joke.

JUVENAL.

¹ Χαλεπον άρχεσθαι ύπο χέιρονος. It is bard to be in subjection to a worse man than oneself. Democritus.

C c authority.

authority. It is a confidence in the personal merit | of the commander, which renders obedience

|| See fome excellent remarks in the notes on Philofoph. Arrangements, from which I present the reader with the following.

"Epaminondas," says Mr. Harris, "in his political capacity, was so great a man, that he raised his country, the commonwealth of Thebes, from a contemptible state to take the lead in Greece; a dignity which the Thebans had never known before, and which fell, upon his loss, never to rise again. The same Man was a pattern in private life of every thing virtuous and amiable; so that Justin well remarks—Fuit autem incertum, vir melior, an dux esset. It was not easy to say, whether he excelled most as

aman or a general."

Cornelius Nepos having recorded the other parts of his education, adds—At philosophiæ præceptorem habuit Lysim. Cui quidem sic fuit deditus, ut adolescens tristem ac severum senem omnibus æqualibus suis in familiaritate anteposuerit, neque prius eum a se dimiserit, quam doctrinis tanto antecessit condiscipulos, ut facilè intelligi posset pari modo superaturum omnes in cæteris artibus. Lysis was his master in philosophy, to whom he was so devoted, that when a stripling he preserved the company of that grave old man, to that of those of his own age; nor did he leave him till he surpassed his fellow-students so much in learning, that it was easy to be perceived that he would excel all in other pursuits.

Of how much consequence a good education was esteemed by Philip king of Macedon, to a king and a commander, appears from a curious letter of Philip to

Aristotle.

obedience cheerful and implicit, and causes an alacrity of execution, which power only seldom effects. Whether some miscarriages in the naval and military* departments have not been, indirectly, caused by the selection of sine gentlemen, of agreeable triflers; of men of levity in appearance, levity in conversation, and levity of principle, to command armaments †, I leave to my

Aristotle, preserved by Gellius. I will transcribe it from Mr. Harris.

Φίλιππος Αρισοτέλει χαίρεινο

"Ισθι μοι γεγονότα υιόν σολλήν οὖν τοῖς θεδις χάριν ἔχω, ἐυκ ὅυτως ἐπὶ τῆ γενέσει τοῦ σαιδὸς, ὡς ἐπὶ τῷ κατὰ τὴν σὴν ἡλικίαν ἀυτὸν γερονέναι ἐλπίζω γὰρ ἀυτον, ὑπὸ σοῦ τραφέντα Ἡ σαιδευθέντα, ἄξιον ἔσεσθαι Ἡ ἡμῶν, Ἡ τῆς τῶν σραμάτων διαδοχῆς.

Philip to Aristotle greeting.

Know that I have a son born. On this account I am greatly thankful to the Gods, not so much for the birth of the child, as for his being born DURING YOUR TIMES: for I hope that, by his being bred and educated UNDER YOU, he will become worthy of us, and worthy to succeed to the management of affairs. A. GELL.

• Scipio semper inter arma et studia versatus, aut corpus periculis aut animum disciplinis exercuit. Scipio was always employed between arms and studies, and exercised either his body in danger or his mind in pursuit of learning. Paterculus. See Harris.

† SCIPIONI AFRICANO suâpte naturâ multa majestas inerat—adornabat habitus corporis non cultus munditiis, sed virilis ac vere militaris. Livy.

alpolli-A

Cc2

country-

countrymen to determine. Whether it is not pernicious to a nation, that men of BAD CHARACTER, even monsters of vice, if we may believe report, should have the official right of appointment * in naval, military and ecclesiastical affairs, is a problem which I leave to be solved by the apparent profli-

* I am unwilling to apply to the English court, because I sirmly believe that he who presides there is a noble exception, the words of Lucan,

---- exeat aulâ

Qui vult esse pius. Virtus et summa potestas Non coeunt.

But though the fountain-head is clear, many of the streams have polluted themselves. Such at least is the public opinion, which has almost as bad an effect on affairs, as the reality; for dignities are, in consequence of it, evil spoken of and despised. He who promotes to offices of trust and honour, an infamous debauchee, and a notorious writer against the religion of his country, does more harm than either the one by his bad example, or the other by his conceited lucubrations. It looks as if government were infincere, and considered morality and religion merely as state-engines. I will leave the impartial and discerning public to discover, whether or not characters infamously immoral, and wantonly irreligious, have been remarkably patronized.

Nil interest faveas sceleri, an illud, facias. Seneca.

gacy of this age, and the experienced miferies of this reign *.

That the clergy imitate the prevailing manners, is lamentable +, but not surprising. With all the impersections of human nature, they are exposed to peculiar temptation. Few among mankind are practical philosophers; and the preserments of the clergy are unfortunately in the hands of those, whose manners they must resemble to procure their protection ‡. I will not add to the obloquy poured on their order. I will only regret, that they are ready to assist in divesting themselves of dignity, by throwing aside that singularity of dress, which,

- * A defire to avoid all perfonality induces me to omit many examples which would abundantly confirm the preceding observations. To mention one or two is of little service. It tends only to excite revenge, without promoting reformation.
- + Munus eorum esse debet resistere et levitati multitudinis et perditorum temeritati. Their business should be to stand up against the levity of the multitude, and the rashness of the abandoned.

Plus exemplo quam peccato nocent. IDEM.

† They are often in the fituation of Burrhus, mœ-rens et laudans. See TACITUS.

With respect to the pomp of canonical externals, we may say,

which, in some mode or other, in all ages and countries, has been devised to secure respect to the sacerdotal order; not an use-less and a bigotted devotion to it, but a decent desernce necessary to give weight to their official instruction; necessary not only for their own, but their country's benefit.

It is not among those alone who support a public character, but in the retired walks

Quin ipsa superbia longè Discessit, vitium rebus solenne secundis, Virtutumque ingrata comes.

A fincerely good and benevolent man is as much fuperior to a FORMAL HYPOCRITE, as heaven is to hell; but yet a respectable outside, the genuine result of a good inside, is quite necessary to effect the purpose of the clergy,—NATIONAL REFORMATION.

* La religion est toujours le meilleur garant que l'on puisse avoir des mœurs des hommes. Religion is at all times the best security we can have for the morals of men.

Montesquieu.

The STRENGTH OF EMPIRE is in religion.

Jonson's Discoveries.

What shall we say, then, to those vain writers of the age, who, to use the words of a virtuous writer, endeavour to destroy the consolation of the assisted, the hopes of the good, and the sears of the wicked?" If you will believe themselves, they are the wisest of men, and the greatest benefactors to mankind.

of private life*, we trace the same levity of behaviour, appearance, and conversation. The man of fortune, even the PEER †, takes a pride in being distinguished only by internal worth, from his huntsman or his porter. His own education may sometimes prevent the ill effects upon his own mind ‡, yet the example tends to consound every vulgar idea of subordination; and it is not wonderful if popular tumults arise, and scarcely an individual is sound capable of suppressing the growing insurrection, by

* Nobilium enim vitâ victuque mutato, mores civitatis mutari solent. When the life and manners of the great undergo a change, the national manners are also altered throughout.

In the very low ranks, I believe, the national manners, the mores civitatis, are not quite lost. Fashionable influence does not descend quite so low. The English seamen, for instance, seem as willing as ever to sight the national enemy wherever they meet with him. The commanders are chosen from the higher classes.

† Ex magnâ fortunâ licentiam tantum usurpat.

TACITUS.

Illustrissimi cardinales egent illustrissima reformatione, said one who did not worship titles.

1 Not always, for frequens imitatio transit in mores.

Repeated imitation infinuates itself into the manners.

QUINTILIAN.

the strong controul of personal authority *.

The nation is at this time at a loss for persons disinterested † and dignified enough to support with credit the office of a justice of peace.

I dwell not on the moral evil of the universal levity, because it is obvious. But it should be considered by those who would not attend simply to the moral evil, that moral evil is most truly national.

It has strongly infected the taste in literature ‡. Modern French authors are chiefly imitated and admired among those who dictate from the throne of fashion. The celebrated productions of modern French philosophy are fanciful, and tend

- * Ac veluti magno in populo cum sæpe coorta est Seditio, sævitque animis ignobile vulgus. Jamque faces et saxa volant; suror arma ministrat: Tum pietate gravem ac meritis si forte virum quem Conspexere, silent: arrectisque auribus astant, Ille regit dictis animos et pectora mulcet. Virg.
- † A depravity of manners is now become so enormous, that any pretension to PUBLIC VIRTUE is considered either as hypocrisy or folly. Dr. GREGORY.

 Quod segnities est, sapientia vocatur. Tacitus.

Mores abount in studia, as well as studia in mores. The manners have an influence on the studies, as well as the studies an influence on the manners.

rather

rather to lower than to exalt humanity*. Their recent histories are destitute of dignity, both of diction and sentiment, and unconfirmed by authorities. Their style is void of manly grace, and much resembles that which was censured by the antients as one kind of the Asiatic +, though the moderns who use it, value themselves in discovering a mode which they fancy novel.

But to what purpose are these strictures ‡?
To a great and a good one. They TEND
TO SHEW THE EXPEDIENCY OF INCREASING

Doctrines the most absurd and the most contradictory to the COMMON SENSE and experience of mankind from the creation, are advanced by modern French philosophers and their imitators in England—and all for the sake of procuring distinction by singularity.—Such philosophy may be called, in Horace's words, insaniens sapientia, PHILOSOPHY RUNMAD.

† Genera autem Asiaticæ dictionis duo sunt; unum sententiosum et argutum, sententiis non tam gravibus et severis quam concinnis et venustis. There are two kinds of the Asiatic style; one sententious and witty; not made up of weighty and manly sentences so much as of trim and pretty ones. See Origin of Languages.

Cic.

Non est ornamentum virile concinnitas.

† Quorsum hæc tam putida tendunt? some perhaps may be tempted to say. Hor.

THE PERSONAL MERIT* OF INDIVIDUALS, AND CONSEQUENTLY THE MERIT OF THE AGGREGATE. They point out the necessity of resuming the NATIONAL CHARACTER which has been exchanged for the levity of France. Such a levity is connected with luxury, effeminacy, and every thing ignoble, and is at once the cause and the effect of despotism. It is to be shunned, as peculiarly unnatural, and baneful in the land of liberty †. It is in every place disgraceful to humanity, for it tends to degrade it in the scale of existence ‡.

But

Dignus tibi sis.

Be worthy in your own eyes.

SENECA

Tanti eris aliis, quanti tibi fueris.

The sense of honour is derived from those qualities which make us estimable in our own eyes, and which appear worthy of esteem in others.

Father GERDIL.

† As learning is favourable to liberty, so is liberty to learning. Θρέψαι τε γαὶς ἰκανὰ τὰ Φρονήματα τῶν μεγαλοφρόνων η ΕΛΕΥΘΕΡΙΑ, κὰ ἐφελκύσαι, ἄμα κὰ διωθεῖν το πρόθυμον τῆς πρὸς ἀλλήλους ἔριδος, κὰ τῆς περὶ τὰ πρωτεία φιλοτιμίας. For liberty is adapted to nourish the ideas of great minds, and both gently to allure and to push men to a spirit of rivalry with each other, and an ambition to be the first in their rank.

Longinus.

1 Qui se ipsum norit, intelliget se habere aliquid divinum, semperque et sentiet et faciet aliquid tanto munere

But how is this levity to be shunned, and the national character restored? Adversity is a sharp remedy for political disease, and not to be wished for till more lenient methods have failed. A radical cure may be effected, BY RESTORING VIGOUR TO THE PROPER MODES OF EDUCATION. Let the mind be early habituated to fomething folid for the employment of its energies; let it be fupplied with food, which will nourish and add strength and agility, not with that which only bloats, or over-loads with morbid matter. Let the uncorrupted bosom of ingenuous youth imbibe the spirit, the virtue, the elevation of fentiment, and the rational love of liberty, which exalted thepolished antients to all that is great and glorious in this fublunary scene.

To accomplish this purpose, I have contributed my little portion. To increase the general stock of personal merit, is the scope of this Treatise. I have laboured to insuse a taste for the antients, which will naturally cause an admiration of their writ-

munere dignum. He who knows himself, will perceive that he has something within him DIVINE, and will always think and act with a dignity adequate to so great an endowment.

CIC.

ings, and an adoption of their fentiments. I have endeavoured to recommend a long and close application to letters, and to explode the novel*, and superficial modes which terminate in disappointment. I have aimed at FOUNDING PUBLIC ON PRIVATE VIRTUE.

Such was my design. If it should fail, the conscious rectitude of it shall console me in disappointment. I have neither wished to slatter nor offend+. Truth is of no party‡, and a free spirit is superior to adulation

* Optimum est majorum sequi vestigia, si rectè præcesserint.

But be it remembered, that I only oppose UNNECES-SARY AND PRECIPITATE INNOVATION. I do not infer, that a custom is good merely because it has been long established, but that it is probable it has been long established because it is good.

† Admonere voluimus, non mordere: prodesse, non lædere: consulere moribus hominum, non ossicere. We have meant to admonish, not to hurt; to serve, not to injure; to consult the good of men's morals, not to do them a detriment.

ERASMUS.

Si quispiam offendatur et sibi vindicet, non habet quod expostulet cum eo qui scripsit, ipse, si volet, secum agat injuriam, utpotè sui proditor, qui declaravit hoc ad se propriè pertinere.

ERASMUS.

‡ Yet, Veritas odium parit; obsequium amicos.

adulation. I do not enjoy, and I have not fought the patronage of those from whom comes promotion. I have paid no homage where favour is to be gained by arts which I have never studied. I complain not, neither ought I to complain *. If my design produces its effect, I shall not be without a reward. I shall feel a solid satisfaction in having done something conducive to the essential interests of my country †.

Though politics, a subject adapted to raise the passions, engross the thoughts of every order, and little attention is paid to any other public-spirited exertions, but those of the senate and the field; yet reason

Scias eum pessimè dicere qui optime placeat malis, eum optime dicere qui maxime placeat bonis. PLIN.

* Nihil est, nihil deest.

The generous Public will usually, in some mode or other, reward those who Honestly devote themselves to its service. It will bestow, QUOD NON DANT PROCERES. Its ESTEEM 15, OF ITSELF, A NOBLE REWARD.

+ Hoc juvat et melli eft.

Nec enim is folus reipublicæ prodest qui candidatos extrahit, et tuetur reos et de pace belloque censet: sed qui juventutem exhortatur, qui virtute instruit animos, in privato publicum negotium agit.

Seneca.

informs me, that a community may be most permanently and importantly ferved, by the peaceful labours of the student*. I will not derogate from the glory of arms, or the merit of political conflicts; but I will fay, that he effects a durable and a fubstantial good to fociety, who fuccessfully labours in adding to the PERSONAL MERIT of a rifing generation. He fows the feeds of excellence, which may fpring up in a happy foil to aggrandize a kingdom; and of virtues, which may in future ages bless and exalt human nature. When temporary subjects have passed away like the morning dew, those which are intended to promote a real and univerfal good, will continue to diffuse a beneficial influence.

* Unius ætatis sunt quæ fortiter siunt, quæ vero pro utilitate reipub. scribuntur, æterna. VEGETIUS.

Abunde relata nobis gratia erit, nec laborem nos hunc frustra putabimus insumpsisse, si illorum consequi favorem possimus quibus ipsa profuerint, quorumve mentem ad altiora paulo quam erant ituri, incitarint.

Joach. Fortis Ringel.

THE END.



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